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THE HISTORY OF THE CAMERONS.

By the EDITOR.

XX.

DR ARCHIBALD CAMERON OF LOCHIEL.

DR ARCHIBALD CAMERON was the fourth son of John Cameron, eighteenth of Lochiel, the grandson of Sir Ewen Dubh, and brother of the "Gentle Lochiel" of 1745. He was born in 1707, and was originally educated for the Bar, but "observing that in order to be properly qualified for an advocate he must be master of all the quirks and sophistical reasonings that are usually made use of to puzzle a cause and hoodwink the understanding with factitious arguments," he applied himself to the study of a science "more agreeable to his natural genius and bent of mind"—the medical profession, which was finally chosen by him. He studied anatomy under Dr Alexander Munro, then a distinguished professor, like his father before him, in the University of Edinburgh; while he studied physic under Dr Sinclair, one of the most eminent professors of his day. He afterwards travelled abroad, and studied for some time in Paris. Having thus fully qualified himself for the practice of his profession, he returned to Lochaber, where he married and settled among his own people. According to one authority, his services were much required morally, as well as physically. The author of *The Life of Dr*

Archibald Cameron, published in London in 1753, says that he "who might have made a considerable figure even in a Court, or a populous and well-cultivated city, contents himself with exercising his talents among a people whose manners and fierceness resembled them very much to the wild beasts of a forest; yet by his gentle and humane carriage among them, many were taught to follow a more honest course of life than is generally ascribed to the Highlanders, especially the Camerons, who have been reckoned the most infamous of all the clans for their thefts and plunderings. The Doctor therefore took as much pains in cultivating the minds of these poor ignorant wretches as he did of their bodies in prescribing them proper remedies in all their illnesses. So that the whole clan, by means of his, and his brother's instructions, were greatly reformed in their morals. Honesty and industry increased everywhere by the encouragement given by their patrons, who took all imaginable pains to instruct them in the principles of justice and religion, and to civilise their manners, by teaching them to behave like rational and sociable creatures." The author of the booklet from which we quote is not known; but it is beyond question that he was as woefully ignorant of the character of the Highland people as he undoubtedly was of the history of that family to whom Dr Cameron belonged. Considering how severely the author writes against the Highlanders generally, and the Camerons in particular, it is agreeable to find him writing so favourably of Dr Cameron, who, he informs us, "was a man of no ambition but of a quiet and easy temper," whom the reader must not expect to find "engaged in any notable exploits, his only or chief business in the army" of Prince Charles "being to attend his brother Lochiel, and to assist him with his skill if any disaster should happen to befall him in battle." The same writer also informs us that "the doctor could not for a good while be prevailed upon to join" Prince Charles, and that he strongly urged upon his brother Donald to keep out of the rebellion. "He remonstrated in the strongest terms upon the unsurmountable obstacles that he foresaw would attend the undertaking, and the terrible consequences of a miscarriage. Lochiel, however, would take no denial, telling him, that he did not want the assistance of his sword or his valour, but only desired he would attend him as his companion,

that he might always have the advantage of his advice and skill, in case the fortune of war should render either of them necessary. The doctor, how ill-soever he thought of the cause, yet his affection for his brother, and the many signal obligations he lay under to him, at length prevailed over all other considerations, and he submitted to share his brother's fate whatever it should be. But though the doctor was, with great reluctance, and, in a manner, forced to join his brother's measures, yet he absolutely refused to accept any commission in the army; neither did he act there, as ever I could learn, in any other capacity than as a physician.* He was perfectly unacquainted with the military art, and therefore wholly unqualified to give his advice, or even his vote in council, upon any operations that were proposed by the chiefs or general officers. Yet as he was always among them, it is supposed, at least in the eye of the law that he countenanced, encouraged, and, as much as it was in his power, assisted the rebels, in all their outrages against the Government. Dr Cameron was of so humane a disposition that, if credit be given to general report, when any wounded prisoners were brought to him, he was as assiduous in his care of them, as if they had fought in the cause he espoused; and it is affirmed that he never refused his assistance to anyone that asked it, whether friend or foe." This appears to be a very fair estimate of Dr Cameron's character.

At Falkirk, Lochiel in the heat of the action was wounded by a musket-ball in the heel, "which being observed by his brother, the doctor, who always kept near his person, he begged him to retire to have it dressed, which he did accordingly; but as the doctor was lending him his assistance he himself received a slight wound." Lochiel's wound was, however, slight, for we have seen that he was able to lead his men into Falkirk after the battle.

We have also seen that Lochiel was severely wounded at Culloden, in both ankles, when he was carried off the field by his two henchmen, assisted by the doctor, who dressed his wounds with every possible care, and followed him in his wanderings for some months after, doing everything that filial affection and medical skill could suggest to affect a speedy cure of his wounds.

* The writer is clearly wrong here, as will be seen hereafter.

Dr Cameron finally escaped with Prince Charles, Lochiel, and others, on the 18th of September, to France, where he received an appointment as physician and captain in Albany's regiment—to which his brother had been appointed Colonel—in which position he remained until Lochiel's death in 1748, when Dr Cameron was transferred to a similar position in Lord Ogilvy's regiment, in the same service. We have already given some of Dr Cameron's letters, referring to the death of his brother Lochiel, and to the position in which his family and friends were left, in consequence of that event. In a letter to the Chevalier de St George, dated Paris, 23rd of December 1748, he says, referring to a previous one of the 16th of the same month, and already given in full :—

Upon my laying my nephew at his Royal Highness's feet, his Highness was so good as to recommend to the Minister of War, Comte D'Argenson, the giving the regiment to my nephew, in lieu of his family sufferings, upon which I, by the advice of general officers of the army, and at the unanimous desire of all the captains of the Albany Regiment, I gave in a memoir to the Minister, asking the regiment for my nephew ; but if thought too young to command it, I would take charge of it in his name during his minority, as his uncle, captain of Grenadiers, and commandant of the Regiment of Albany, now upon the peace being concluded, I would undertake to recruit the regiment of our numerous, though much reduced, clan, and other Scotch we have interest with. Though the Comte has not given their answer as yet, in relation to the regiment, yet as they all are well known to the merit and readiness to serve of my brother and family when your Majesty's cause is in hands, and his suffering upon the misgiving of the late attempt in Scotland ; also they are sensible of my share in it, and of my having a wife and throng family of children to maintain. I plainly understand they have compassion for us, which will give my nephew the better chance for the regiment—which I attribute to your Majesty's being so good as to recommend my nephew to them, of which I was advised this day by a letter from my wife, from Graveline's, being told so by Major Ogilvie of our regiment, as also by our cousin, Balhaldy, who acquainted me with your Majesty's sympathy in our loss through the death of my brother, which gives us, the remaining part of Lochiel's family, great pleasure to think that any assistance or little services our family was ready to offer towards the royal cause should have such a grateful impression on your Majesty ; but as there is no return in my power, for your Majesty's constant care of us, but what in my duty I, as well as others, at all times will promise, which is my readiness to serve your Majesty, the sincerity of which your Majesty cannot have proofs of except the royal standard was displayed in British fields—but if that was the case, I hope I will have the loyalty and courage to draw my sword—whereas, on this side of Dover, I can be of no use, rather a trouble to your Majesty. As that of the Cabinet is above my capacity and ambition, I never attempt dabbling in State affairs ; my whole study, while abroad, is to keep as free as possible from being a burden on your Majesty, but sorry to be obliged to trouble your Majesty in recommending the maintenance of me, my wife, and family to this Court, to whom I am much obliged for my support, having got no pay, nor no appearance of it as yet, from the Court of Spain : and the reason I

was not named lieutenant-colonel of my brother's regiment, as his Highness and my brother intended long before the regiment was obtained, was, that at the time the regiment was granted, it was thought my pay in Spain would punctually answer, though I even all that time had not absolute faith in its being paid duly, which my family would require. However, how soon Clunie was named upon the supposition of my being provided for in Spain, both in obedience to his Royal Highness, and the regard I had for Clunie, as a worthy, honest, and brave man, who suffered by the common misfortunes, I not only succumbed but approved, and does still, of Clunie's enjoying it—especially as it is reported that he will be over this winter; but if either he do not come over, or if the Court, despairing of him, will propose to name another lieutenant-colonel, it's allowed by everybody as well as by all our corps that I have the best title to expect it, especially as my nephew puts his whole confidence in me, in relation to the management of his affairs during his minority.

On the 16th of January 1750, Alexander Macdonald, younger of Glengarry, writing from Boulogne-sur-Mer to Mr Edgar, referring to his recent visit to Scotland, says: "It is with regret I find myself obliged to acquaint you, in order that you inform his Majesty, of the conduct of Dr Archibald Cameron, brother to the late Lochiel, whose behaviour, when lately in the Highlands, has greatly hurt his Majesty's interest by acquainting all he conversed with that now they must shift for themselves, for his Majesty and Royal Highness had given up all thoughts of ever being restored. I have prevented the bad consequences that might ensue from such notions; but one thing I could not prevent, was his taking 6000 Louis-d'ors of the money left in the country by his Royal Highness, which he did without any opposition, as he was privy to where the money was laid, only Cluny Macpherson obliged him to give him a receipt for it. . . . I am credibly informed that he designs to lay this money in the hands of a merchant at Dunkirk, and enter partners with him." In another letter, addressed to Prince Charles, young Glengarry refers to this subject and says, "as to the account I sent of the embezzling of the money by Clunie and Dr Cameron, with some others of his family, most of that money is still in the country." He, however, appears to have been himself charged with a similar offence, for he complains that people "have spread a report that I touched considerably of it when last in Scotland." And this is apparently true, for he hopes his Royal Highness will "approve of the trifle I or any of my friends received." In the same connection, Ludovick Cameron of Torcastle wrote to Prince Charles, from Paris, on the 21st of November 1753, thus:—

I would not have troubled your Highness with these lines if I did not think my honour was engaged to clear myself of an imputation which has prevailed too much among my countrymen, and I am afraid may have made some impression on the generous mind of your Royal Highness. My nephew, Dr Cameron, had the misfortune to take away a round sum of your Highness's money, and I was told lately that it was thought that I should have shared with him in that base and mean undertaking. I declare, on my honour and conscience, that I knew nothing of the taking of that money until he told it himself at Rome, where I happened to be at the time, and that I never touched one farthing of it, nor never will, having been mostly ignorant of the Doctor's proceedings, he never consulting me about anything he undertook since we first came on this side of the water.

Dr Cameron's widow, writing to Mr Edgar, from Paris, on the 25th of January 1754, makes a charge against young Glengarry, showing that a bad feeling existed between the parties; which must be held to account to a considerable degree for their reflections upon each other. She says that "Henry Pelham, brother to the Secretary of State, declared to Sir Duncan Campbell of Lochnell that in 1748-49 young Glengarry came to him offering his most faithful and zealous service to the Government in any shape they thought proper, as he came from feeling the folly of any further concern with the ungrateful family of Stuart, to whom he and his family had been too long attached, to the absolute ruin of themselves and country." She intimated this information under pressure from her friends, who thought it ungrateful on her part to conceal it any longer from those who had so befriended herself and her family.

In a letter to Mr Edgar, dated Douay, the 11th of June 1751, Dr Cameron, after intimating the death of Sir William Gordon of Park, lieutenant-colonel of Lord Ogilvy's regiment, proceeds:—

I cannot, in justice to myself, but acquaint you that, at the forming of it first, in January 1747, a little before I went with the Prince to Spain, my Lord Ogilvie, having his Royal Highness's approbation, gave me a commission as oldest captain in his regiment, which I enjoyed till, in October thereafter, I was made captain of Grenadiers in my brother's regiment, and, ever since I got a company a second time in this regiment, it is allowed by the most experienced officers in the army, that it is my due to be oldest captain now, and as there is a lieutenant-colonel wanting, I cannot help being so vain as to think myself more entitled to it than any other in the regiment, and I find all the gentlemen in the regiment think it a great hardship upon them if any shall be named who has not already a commission in the regiment, as it may prove a precedent for a step of preferment being lost (both now and upon a vacancy hereafter), to every individual from the lieutenant upwards, so if you think it proper, I wish you would apply to the king for a recommendation to my Lord Clare and my Lord Ogilvie (who were always my good friends) towards naming me lieu-

tenant-colonel. The principal advantage I propose by this is to be a means to procure me a retreat if at any time I see occasion for it according as things turn out, especially if the ball received at Falkirk, and is still in my body, give me as much trouble and pain as it did in winter and spring last, which helped the continuance of my sickness at that time—so I should propose, in case it may render me incapable of serving, to live in the way it may give me the least trouble. However, I leave all to your prudence.

When the Chevalier de St George was informed of the execution of Dr Cameron, he wrote, on the 9th of July 1753, to Lord George Murray — “I am stranger in particular to the motives which carried poor Archibald Cameron into Scotland; but whatever it may have been, his hard fate gives the more concern, that I own I could not bring myself to believe that the English Government would have carried their rigour so far.” On the following day, Mr Edgar wrote Prince Charles a letter from Rome, in which he says:—

I had the honour to write you on the 19th December last by the king's command, which I hope has gone safe to your hands. As there happens now a subject of great charity to write you about, and having still no other way than by you to mention it to the Prince, I beg you will let his Royal Highness know as soon as you can, that the king is persuaded he would be very much concerned for poor Archibald Cameron's untimely and cruel death, and for the forlorn condition his wife and seven children are left in, especially since the appointments of a Spanish colonel, in consequence of a commission his Royal Highness obtained when he was at Madrid, for Archy, now fails. It was a long while before his Majesty could, by frequent and strong recommendation, bring the Court of Spain to begin the payment of these appointments. Archy's family needs now the continuance of it more than ever. The king, therefore, designs to recommend it in the strongest terms to the Court of Spain, to renew the commission of colonel to Dr Cameron's eldest son, and that the appointments of it should be paid at Paris, or to give an equivalent pension to his mother to be paid at the same place. But as his Majesty foresees that this is a grace that will be very hard to be obtained, he thinks, that, as the first favour was granted to the Prince, his Royal Highness would write to him a few lines in French, such as he may send to the Court of Spain in recommending also the affair in his Royal Highness's name, that if anything could do, might prevail on that Court to grant the charity so much wanted for poor Archy's family, when you inform the Prince of the contents of the letter, I humbly beg. If the Prince should think fit to write, as is proposed, it will be charity to do it as soon as he can, and the king, in expectation of his letter, will wait ten or twelve weeks before he recommends the affair in question in Spain.

It is stated that a collection was made in 1749, “among those who were friends to the Pretender's cause, for the support of his unhappy adherents abroad. Dr Cameron came over to England to receive a part of the money contributed. And a collection was set on foot in 1753, for the same purpose, and the doctor made advances to his friends in England for a part of it,

representing by his letters that his pay in the army was not sufficient to support him and his numerous family. But after many solicitations, not receiving any satisfactory answer, he came over himself; and this, according to some authorities, was the business that brought him to Scotland, when he was discovered, apprehended, and taken to London." We have the following account of the manner of his apprehension:—"On Monday, March 26th, Dr Cameron, brother to Lochiel, who was engaged in the last rebellion, and attainted, was brought prisoner to the Castle of Edinburgh; he was taken by a party of Lord George Beauclerk's regiment, who was detached from the fort of Inver-snaid in search of him; this detachment was commanded by one Captain Graven. They had information of the house where he was to stay some days, but in their march to it were obliged to pass through two small villages; at the end of the first they saw a little girl, who, as soon as she perceived soldiers, ran as fast as she could; a serjeant and two or three men pursued her, but she reached the other village before they could overtake her; and there she sent off a boy, who seemed to be placed there to give intelligence of the approach of soldiers. The soldiers then pursued the boy, but finding they were not able to come up with him, the serjeant called out to his men to present their pieces, as if they intended to shoot him; the boy on this, turning round, begged his life; they secured him, and then went to the house where the doctor was, which they beset on all sides. The disposition the captain made was admirable; he, with some of his men, marched to the front of the house, but was soon discovered from the window, where he was immediately secured by the serjeant above-mentioned, who was placed there, as the captain very judiciously suspected the doctor might attempt an escape from that part of the house." After a short confinement in Edinburgh Castle, Dr Cameron was sent up to London, and condemned on the attainder passed against him, and the others engaged in the Rising shortly after Culloden.

The author of the doctor's life, though quite unreliable when dealing with proceedings in Scotland and in the Highlands, appears to have been well informed as to the details of Cameron's imprisonment and execution in London. His account of these we shall give at length. He says that, on "Thursday, May 17th,

Dr Cameron was carried from the Tower, attended by several of the warders and a party of the Guards, to the Court of King's Bench, and then arraigned upon the Act of Attainder passed against him and others, for being in the late rebellion, and not surrendering in due time. The four Judges were on the bench, and the prisoner not being desirous to give the Court any trouble, readily acknowledged himself to be the identical person ; whereupon, after due deliberation, the Lord Chief-Justice Lee pronounced the following moving sentence: 'You, Archibald Cameron of Lochiel, in that part of Great Britain called Scotland, must be removed from thence to his Majesty's prison of the Tower of London, from whence you came, and on Thursday, the 7th of June next, your body to be drawn on a sledge to the place of execution, there to be hanged, not till you are dead ; your bowels to be taken out, your body quartered, and your head cut off, and affixed at the king's disposal, and the Lord have mercy on your soul.' On receiving the sentence, he made a genteel bow, and only desired he might have leave to send for his wife, who with seven children, entirely dependent on him for support, are now at Lisle in Flanders, which was granted. He said, that in 1746, he came from France to surrender himself, agreeable to the Proclamation, but was prevented by an accident happening to his family. He behaved with great resolution before the Court, and answered to every question with a becoming decency. During the interval between the sentence and his execution, his wife used all possible means to obtain a pardon, by delivering a petition to his Majesty, another to her Royal Highness the Princess of Wales, and to several of the nobility ; but without effect, for on Thursday, June 7th, he was conveyed in a hurdle from the Tower to Tyburn, and there executed agreeable to his sentence. His behaviour was all along firm and intrepid, yet decent and solid, and becoming a man who expected, yet feared not, the stroke of death. On Wednesday orders were sent to the Tower that the gates should be shut at six o'clock in the evening, and no persons whatever admitted after that hour, to prevent any attempt that might be made to favour his escape. As soon as his wife arrived from Flanders, she immediately repaired to her husband, in the Tower, who received her with all that tenderness and affection which the greatness and solemnity of the

occasion could inspire. The grief and anguish of her soul is much more easily imagined than described. She came to take her last farewell of him, who, by all the ties of mutual affection, was dearer to her than all the world. And as an aggravation of her affliction, she not only saw herself about to be deprived of an affectionate husband, but to be left destitute of a support for herself and her numerous family. Their children, the dear pledges of their love, must now be exposed to all the necessities and casualties of life, without the patronage of a kind and indulgent father to have recourse to for advice and assistance. The consideration of this train of evils now hastening upon her made such a strong impression on her mind as to force a flood of tears from her mournful eyes. The doctor comforted her as well as he could, and desired her to use all the means in her power to save his life; which was to present a petition in his favour to his Majesty, who, perhaps, might be prevailed upon to save him. On the morning of his execution, she took her last leave of him; indeed it was a very mournful one, and melted those who saw it into tears. The excess of her grief has so affected her senses, that she is now distracted; so great was her love for her husband, and so intense her sorrow for his sad catastrophe. As soon as she was gone, the doctor put himself in readiness to receive the Sheriff and those who were sent to conduct him to his execution. Accordingly, about ten o'clock he was brought out of the Tower, by a party of the Horse Guards, who delivered him to the Sheriffs of London and Middlesex, as soon as he was come without the Tower-Gate. He was then put into the hurdle, to which he was fastened by the executioner. In this manner, he was drawn through the city, attended by Sir Richard Glynn, one of the Sheriffs, and under the care of the Sheriff's officers and constable, to the place of execution. Sir Charles Asgill left the prisoner at the Tower, and Sir Richard Glynn followed the sledge from the Tower, in his chariot, to Tyburn. The doctor was dressed in a light-coloured coat, red waistcoat and breeches, and new bag-wig. In his passage through the streets, he was observed to look about, as if in admiration of the vast multitude of spectators that crowded the streets, windows, and balconies to see him pass, and bowed to several persons; about twelve o'clock he arrived at the place of execution. Having arrived there, and

helped into the cart, he desired to speak to the Sheriff; who being come to him, the doctor entreated the favour of him, that he would give orders to his officers to let his body hang till he was quite dead, before the executioner began his further operation. The Sheriff promised to oblige him in his request; and accordingly the body was permitted to hang full three-quarters of an hour, and was not cut down before it was very certain that no life was remaining in him. He had likewise some discourse with the executioner about the disposal of his body after the execution was performed, which he desired might be decently put in a coffin, and conveyed to Mr Stephenson's, the undertaker, and that his clothes might be given to his friends, in lieu of which, that he might not lose his usual perquisite, he bid him take what money was in his pockets. While he was in the cart, a gentleman in a lay-habit, came to him, and prayed with him for about a quarter of an hour, and then left him to his private devotions. From this incident, the spectators imagined that the doctor was a Roman Catholic, and that the gentleman who prayed with him was a priest. But whatever his religion was, he died with great steadiness, constancy, and resolution, without any visible alteration in his countenance or behaviour, but perfectly resigned to the will of Heaven, and cheerfully acquiescing with the sentence which the laws of his country had passed upon him. He made no public profession of his faith, nor declared what religion he was of; nor did he address the people in a speech; nor did he give any letters or papers to the Sheriff, or any other gentleman present at the execution, so that if anything of this kind should hereafter be published, we may look upon it as spurious. His body being taken down from the gallows, the executioner cut off the head, and took out the bowels, but did not quarter the body. His body and head were put into a coffin, with this inscription upon it: 'Dr Archibald Cameron, suffered the 7th of June 1753, aged 46.'" A hearse conveyed it to Mr Stephenson's, undertaker, opposite Exeter Change.*

Some interesting letters written by the Doctor, a statement left with his wife on the day of his execution, and a genealogical list of his descendants, will be given in our next.

(To be continued.)

* *Life of Dr Archibald Cameron, London, 1753.*

REPORT OF THE ROYAL COMMISSION
(HIGHLANDS AND ISLANDS)—
AN ANALYSIS.

IV.

EMIGRATION.

ENCOURAGEMENT to Emigration, "principally from the Northern Hebrides and to some extent on the adjacent coasts of Ross, and perhaps even of Sutherland," is the last measure proposed in the Report for the purpose of improving the condition of the Highlands and Islands. From this recommendation Mr Fraser-Mackintosh dissents, on the ground that, "(1) No State help should be given to individuals, but only to the entire family resident on the croft proposing to emigrate;" and, (2) That the districts designated are too wide, and that no "necessity for State interference, as regards emigration, has been established, except in the Lewis, and some of the minor islands of the Hebrides. Re-occupation," he says, "by, and re-distribution among, crofters and cottars of much land now used, as large farms will be beneficial to the State, to the owner, and to the occupier. Until this is done, much as I deplore the present position of congested districts, I must view with jealousy State-aided emigration." These objections, most of those who take an active interest in the welfare of the people, will fully endorse.

The Commissioners say that the ridiculously large number of 287 acres— $277\frac{1}{2}$ pastoral, and 9 or 10 arable, is necessary for a family to live upon in the Highlands, or—taking the average number in a family at five persons—57 acres per head; whereas the whole acreage of the Western Isles would only give about $19\frac{1}{2}$ per head of the population, including, it should be stated, such populous places as Stornoway and Portree. The people would no doubt like to have the larger number of acres, stated by the Commissioners, if they could get them. In the western mainland parishes of Sutherland, to which it is proposed to apply the State-aided emigration scheme, there is actually, according to the Report itself, an average acreage of over 90 acres per head, or nearly double what the Commissioners

themselves declare sufficient "for the maintainance of a family in comfort," with an average rental of £3. 9s. 3½d. per head, or £19 16s. 5½d. per average family; while Strathnaver, and other fertile Straths, comprising the greater and best portion of the county, is a large desolation, in possession of the Sellars, the Purveses, and men of similar kidney!

Why, in the name of common-sense, should it be proposed to give State aid for emigration from the county of Sutherland? Even in Skye we have one parish, Bracadale, with a population reduced from 1824 souls to 920, paying a rental of £6965. 6s 2d., by three or four large sheep farmers, while the whole crofting rent of the parish is £3. 10s. Farr, in Sutherland, has a rent roll of £10,337. 8s. 7d., of which the whole crofters or cottars only pay £681. 13s. 8d., or less than a fifteenth part of the whole rent of the parish. Let us have State aid to enable the people to migrate from one part of the Highland counties to another, and when that has been done it will be soon enough to consider the propriety of spending the public funds in sending the Highlanders out of their native land, while so much is expended on the protection of the wild animals and vermin which take their place.

We have always been in favour of voluntary emigration, but have no hesitation in saying that those who will play into the hands of the proprietors by leaving the country, whatever inducements may now be offered to them, are and ought to be held up before public opinion as a cowardly set. The battle of land reform is being fought out in the Highlands, and the man who runs away before the victory is won should be considered as great a coward as the Highlander, if such a being ever existed, who would run away from the Russian or the Turk on the field of battle. Let them fight the battle for those who cannot or do not wish to leave the country of their fathers, and then let those desiring to emigrate to foreign lands do so, and be encouraged, if need be, to settle down in the Colonies.

The Commissioners admit that the people are at present adverse to emigration, but they hold that the repugnance which "has been expressed by Highlanders of to-day is due to a fluctuation of opinion, and is not to be ascribed to an ineradicable sentiment." Two reasons are given for the present attitude of the people on this question—

"That those who go abroad encounter serious risks, and have continuous difficulties to contend with there; secondly, that while emigration has always been spoken of as a panacea for the ills of those that remain, it has ever left them just as they were. Probably," the Report continues, "it is not without some toil and hardship, at the outset, that an emigrant can make a position for himself in the colonies, but the reward may be said to be sure." And here the Commissioners honour the writer by the following reference:—"In his evidence at Inverness, Mr Alexander Mackenzie, editor of the *Celtic Magazine*, stated that he had visited all the Highland settlements of any note in Canada, and found their condition very satisfactory, and that those who had emigrated in recent years had only themselves to blame if they were not very prosperous; and in an article published in his magazine in November 1879, writing from Canada, he said—'I have taken considerable pains to find out the feeling here among those who came out themselves, as well as among their descendants, and I cannot recall a single instance in which any of them, who have settled down here on their own lands, would wish to go back and live in the Highlands.' Highland emigrants have been equally successful in Australia, and the first of the crofters' objections may fairly be set aside as insufficient. But it is quite true that the residuary population has in the past received little benefit from the emigrations that have taken place. When lands have been vacated during the present century, it has generally been after a time of distress. Proprietors had been put to expense in meeting the destitution, and had come to dread an extension of the crofter population, which seemed to them 'always augmenting and always trenching on the verge of redundancy,' and they usually made consolidated farms of the vacated land. When the crofters had the capital to put this land to a profitable use, it was doubtless a mistaken policy not to give it to them, and in any case it would have been desirable to have made some greater effort to improve their condition than was done. The crofters have perhaps reason to complain of neglect, and in the case of future emigration the policy of the past would have to be reconsidered. We are inclined to think, however, that the prevailing land agitation has not been without considerable influence in prompting the expressed dislike to emigration, and we hope that when overpopulation is clearly shown under any distribution of the land that could take place, and when the people are satisfied that the interests of those who remain at home will be cared for, their aversion to emigration will disappear. Emigration offers few difficulties to the young and able-bodied, but it is obvious that it can be no benefit to a country to lose its workers alone, and that it is only by the removal of entire families that any serviceable relief from conges-

tion will be experienced. Comparatively few, however, of the crofters in the districts under consideration are likely to have the means of moving their families to a new home across the seas, and of starting themselves there with something approaching a certainty of success, nor can much direct assistance be expected from the proprietors of these impoverished parts."

It is fully admitted that it would be "very imprudent for a family in poor circumstances to attempt emigration without previous arrangements having been made for them in the Colony" to which they were going. To meet this difficulty it is proposed, first, that contracts might be entered into with employers of labour in the Colonies, before they left home, by a Scottish Government Emigration Department. "If the head of the family should be destitute of means," the Commissioners say, "there can be no objection to his being bound to serve a certain employer till the cost of his passage has been repaid, provided the engagement is voluntarily entered into after its terms have been fully explained, and that it is afterwards fairly carried out." Certain proposals are then made, by which this arrangement would be carried into effect, with the aid of the Colonial Governments and the Scottish Emigration Agency, which we think are quite incapable of being carried out successfully in practice.

The Commissioners having thought our opinion on the state of the Highlanders in Canada worth quoting in their Report to the Crown, we may be permitted to give here, alongside of it, another quotation from the same article, which the Commissioners did *not* print in the Report. Writing of the earlier emigrants to Pictou, Nova Scotia, and of the terrible hardships endured by them on their arrival, the writer, from authentic sources, wrote as follows:—

"It would be tedious to describe the sufferings which they afterwards endured. Many of them left. Others—fathers, mothers, and children—bound themselves away as virtual slaves in other settlements for a mere subsistence. Those who remained lived in small huts, covered only with the bark or branches of trees to shelter them from the bitter winter cold, of the severity of which they had no previous conception. They had to walk some eighty miles, through a trackless forest in deep snow to Truro, to obtain a few bushels of potatoes, or a little flour in exchange for their labour, dragging them back all the way on their backs. Hugh

Fraser, after having exhausted every means of procuring food for his starving family, resorted to the desperate expedient of cutting down a birch tree and boiling the buds for his little ones. On another occasion a small supply of potatoes, which had been brought from a long distance for seed, were planted, but the family were so severely pinched that they had to dig up some of the splits and eat them after they were planted. . . . The remembrance of those terrible days sank deep into the minds of that generation, and long after, even to this day, the narration of the scenes and cruel hardships through which they had to pass, beguiled, and now beguiles, many a winter's night as they sit by their now comfortable firesides. . . . A few of their children, and thousands of their grandchildren, are now living in comfort and plenty. But who can think of these early hardships and cruel existences without condemning the cruel and heartless Highland lairds, who made existence at home almost equally miserable for those noble fellows, and then drove them in thousands out of their native land, not caring whether they sank in the Atlantic, or were starved to death on a strange and uncongenial soil? Retributive justice demands that posterity should execrate the memories of the authors of such misery and horrid cruelty. It may seem uncharitable to speak thus of the dead; but it is impossible to forget their inhuman conduct, though, no thanks to them—cruel tigers in human form—it has turned out so well for the descendants of those whom they banished to what was then infinitely worse than transportation for the worst crimes. Such criminals were looked after and cared for; but those poor fellows, driven out of their homes by the Highland lairds, and sent across yonder, were left to starve, helpless and uncared for. Their descendants are now a prosperous and thriving people, and retribution is at hand. The descendants of the evicted from Sutherland, Ross, and Inverness Shires, and elsewhere, to Canada, are producing enormous quantities of food, and millions of cattle, to pour them into the old country. What will be the consequence? The sheep-farmer—the original cause of the evictions—has already suffered. The price of stock in Scotland must inevitably fall. Rents must follow, and the joint authors of the original iniquity will, as a class, now suffer the natural and just penalty of their past misconduct."

This was written in 1879, and the prediction has been already verified to the full!

The Commissioners are of opinion that a crofter with £150 at his command, might safely undertake to settle in Manitoba, and they propose that Government should lend him £100 of this on certain conditions, including "pre-arranged local guidance," on his arrival in the colony. The following specific con-

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ditions, to be carried out under the control of the proposed State Agency, are laid down :—

“(1) That each family should at once find means of subsistence on the homestead from the day of his arrival; (2) that the cost of preparing the homestead, and removing the family to it from this country, should not exceed what it might reasonably be expected the family could pay in eight or ten years; and (3) that the Colonial Government should take an interest in the success of the scheme, make provision for the immigrants on their arrival, see them established, and undertake to recover from them repayment of any advances made by the Imperial Government.”

Having explained the effect of these proposals at length, the Commissioners continue—

“As the object of relieving the over-crowding is to assist those at home as much as those who go abroad, we suggest that it should be made a condition of granting an advance to a crofter desiring to emigrate, that the landlord should undertake in all cases, where practical, to utilise his vacated croft, if rented at less than four pounds, for the purpose of enlarging other crofters' holdings, and should be bound to accept and pay for his stock at valuation, so as to enable him to realise at the time of year most suitable for embarkation.”

In bringing this section of the Report to a close, the Commissioners say—

“We think it important that assisted emigration should be placed under the immediate direction of officers of the Imperial Government, rather than under the control of local authorities. It would be the interest of the latter to shift poverty from their own locality, irrespective of the prospects of the poor who were removed, and almost inevitably this interest would to a greater or less extent prejudice the careful selection of emigrants. If emigration by families is to be conducted successfully, the proportion of dependants to bread-winners in the emigrant family must not be lost sight of. A family that could advantageously remove to one of the colonies in two or three years' time, might attempt it very unsuccessfully to-day; and it is only with careful discrimination that State aid should be granted, or the system will be brought into discredit. But believing, as we do, that emigration properly conducted is an indispensable remedy for the condition of some parts of the Highlands and Islands, we strongly recommend that in connection with any measures which may be framed for improving the position of the crofters and cottars, such provision should be made as we have indicated for assisting emigrants both by State advances and State direction.”

CONCLUSION.

Concluding the whole Report, the Commissioners consider it desirable to anticipate an objection to their recommendations, 'based upon general principles of public policy, which might be urged on the part of that school of economists, who, in dealing with social distresses, prefer to contemplate the operation of natural causes and tendencies, rather than the action of artificial remedies.' To this and other objections they effectually reply that though crofters do not probably number more than 40,000 families, or about 200,000 souls,

"They do, however, possess in their occupations and capabilities certain distinctive features which, in the opinion of many, entitle them to such exceptional attention and protection as has been granted to other special interests. These people take a considerable part in the fishing industry, a branch of national production, not of the first magnitude, but still of material value, and which should not be allowed to pass into other hands. This industry has hitherto depended more on the hardy breeding, hereditary aptitudes, and spontaneous association of the common people acting with the help of local traders, and less on the direction and support of the large capitalist than any other department of labour and traffic in the country. It is susceptible of more perfect organisation and of immense extension, but these developments must be the results of time, study, intelligent direction, and financial aid. Meanwhile, the dispersion of the fishing population, the indispensable instruments of the craft, would be a loss that could scarcely be repaired. It would be difficult to replace them by another race of equal ability and worth. country. This great object is being partly realised in Scotland among the élite of those workmen who are engaged in urban industries by the regulated purchase of their habitations, but the mass of dwellers and labourers in the country have still no permanent interest in the land, either as occupiers or owners. It is in the Highlands and Islands that a partial exception to this rule is chiefly found, in respect to occupancy; and it is here that occupancy may, perhaps, be most readily converted into property. The connection between the crofter and his holding is indeed of an unsubstantial character, but the kindly custom of the country in many cases gives a practical security of tenure, while the cultivator is endowed with some of the simpler objects and adjuncts of personal possession; furniture, such as it is; live stock; boats; the implements of two pursuits, husbandry and fishing; some knowledge of pastoral and agricultural processes; habits of trade; the practice of purchase and of sale. Men thus

equipped are, in some degree, prepared to become substantial occupiers of small holdings under lease, or to be the managers of land belonging to themselves. While the people are in this way apt for a change of condition, there are, in the present division of agricultural areas in the north, greater facilities for bringing that change to pass than exist in other quarters. To suffer the crofting class to be obliterated, or leave them in their present depressed circumstances, if by any justifiable contrivance their condition can be improved, would be to cast away the agencies

"It is not only in regard to fishing that the crofting and cottar population have a peculiar value. They constitute a natural basis for the naval defence of the country, a sort of defence which cannot be extemporised, and the value of which, in possible emergencies, can hardly be overrated. The seafaring people of the Highlands and Islands contribute at this moment 4431 men to the Royal Naval Reserve, a number equivalent to the crews of seven armoured war steamers of the first class, and which, with commensurate inducements, could be greatly increased. It may be added that most of the men incorporated in the corps of militia and volunteers would be able to serve ashore and afloat with equal efficiency.

"The severance of the labouring classes from the benefits and enjoyments of property (certainly one of the elements of civilisation, morality, and public order), and their precarious and dangerous conditions as dependants on capital and mere recipients of wages, is a question which engages the reflections of those who reason and of those who govern. There is a general desire that the labouring man in every sphere of activity should be invested with a greater share of substantial possession and be attached by deeper and more durable ties to the soil of his and opportunities for a social experiment connected with the land of no common interest.

"The crofter and cottar population of the Highlands and Islands, small though it be, is a nursery of good workers and good citizens for the whole empire. In this respect the stock is exceptionally valuable. By sound physical constitution, native intelligence, and good moral training, it is particularly fitted to recruit the people of our industrial centres, who without such help from wholesome sources in rural districts, would degenerate under the influences of bad lodging, unhealthy occupations, and enervating habits. It cannot be indifferent to the whole nation, constituted as the nation now is, to possess within its borders a people hardy, skilful, intelligent, and prolific, as an ever-flowing fountain of renovating life.

"The claim of the crofter is, however, based not only on his qualities but on his necessities. The crofter is not in his average condition poor compared with the profounder poverty that exists

elsewhere, but he is exposed to unusual risks and vicissitudes. A good harvest or a good haul may make him comfortable for a season. A blight, an early frost, a wet autumn, a long winter, a gale of wind, a wayward movement of the herring, may deprive him of food for his family, funds for his rent, and seed for his ground. In such emergencies he has heretofore appealed to his fellow-countrymen for relief, or others have made the appeal on his behalf. The relief has been granted, yet not always without anxiety and doubt. A transitory and humiliating assistance thus bestowed is but a poor substitute for permanent and honourable encouragements, which might eventually enable the crofter and cottar to support the strain of temporary misfortune.

"The last argument which we shall adduce in support of our views on this subject, is the argument of public expediency. The Highlands and Islands have recently been at some points the scene of agitation, and even of disturbance. Acts of violence have occurred on the occasion of the delivery of legal summonses regarding the occupancy of land, and the enforcement of lawful claims on the part of the proprietors have been delayed or impeded by apprehensions of opposition. We do not palliate the dangers attached to this condition of affairs. There are circumstances under which it is the plain duty of Government to carry out the prescriptions of the law at all risks, and by every means at their disposal. But collisions between proprietary rights and popular demands are to be deprecated, for they leave behind them lasting traces of resentment and alienation. The mere vindication of authority and repression of resistance would not establish the relations of mutual confidence between landlord and tenant, in the absence of which the country would not be truly at peace, and all our inquiries and counsels would be expended in vain.

"The aspect of the present and the future, calmly considered, presents the following features:—The dissatisfaction of the small tenants in regard to their position, is of native origin, but it is fomented by external influences. The land movement in the Highlands, even if it were not spontaneously maintained by the people themselves, would be aroused to further action by other forces: it is impelled by the democratic and social aspirations prevalent among various classes at home, and will probably enlist the sympathies of Highlanders in all parts of the world. There is a larger, richer, more active, and more enthusiastic Celtic community beyond the limits of the Celtic region of Scotland than there is within it, and it is one of the results of increasing knowledge and expanding faculties of intercourse, that men who have forsaken the seats of their birth and early associations continue, communicate, and transmit the affections and passions of the race with even greater warmth than those who remain behind. Endowed with native vitality and fostered by such auxiliary powers, the

land agitation of the Highlands is not likely to pass away without some adjustment of the claims of occupiers, acceptable to the greater number who are not yet possessed with extravagant expectations. Only then may it be expected that the crofters, restored to tranquillity, confidence, and the exercise of their natural good sense, will fully avail themselves of the important benefits which may be extended to them in connection with the other remedial measures which we have proposed.

"In submitting the opinions enunciated above, we do not mean to imply that the claims of the crofting people to legislative protection are of an exclusive character. Special legislation has been found necessary for the benefit of workers in plantations, in mines, in factories, and in ships. It may be invoked for other industries with equal justice. The case of the crofters and cottars of the Highlands and Islands is the special matter consigned to our consideration by your Majesty's commands. In the recommendations embodied in the present Report, we have endeavoured to suggest appropriate provisions for their satisfaction and relief, and thus, in the measure of our humble ability, to give effect to your Majesty's gracious solicitude for a deserving class of your Scottish subjects.

"All which we humbly submit to your Majesty's consideration.

"NAPIER AND ETTRICK.
KENNETH S. MACKENZIE.
DONALD CAMERON.
C. FRASER-MACKINTOSH.
ALEXANDER NICOLSON.
DONALD MACKINNON."

THE TRANSLATOR OF THE NEW TESTAMENT INTO GAELIC.—

The Committee of the Perth Gaelic Society had under consideration recently the proposal to erect a monument over the grave of the late Rev. Mr Stewart, Killin, translator of the New Testament into Gaelic, when it was unanimously resolved that, as many Highlanders and friends throughout the world might like to have a share in perpetuating the name of one who had done so much good to his native land, the Committee of the Perth Gaelic Society throw the subscription list open, so as to give all who felt interested in the matter an opportunity of subscribing. Although the Committee of the Perth Society have taken the initiative, it is proposed that the monument should bear an inscription stating that it has been erected by Highlanders and friends throughout the world. The Committee further suggested, in the event of more money being received than may be required for the erection of the monument (about £50), that the surplus be devoted to the foundation of a Gaelic bursary—to be called the Stewart Bursary—in connection with one of the Scotch Universities. Mr Charles Stewart of Tighn'duin, Killin, Chief of the Perth Gaelic Society, the leading spirit in the movement, and Mr James Macleish, engineer, Mill Street, Perth, have agreed to act as Honorary Treasurers; and Mr Donald Farquharson, watchmaker, High Street, Perth, as General Treasurer. Donations will be received and acknowledged by either of these gentlemen, or by the Secretary, Mr Donald Scott, 45 Stormont Street, Perth. We understand that a number of influential gentlemen will be asked to co-operate with the above, and that an appeal is also to be made to members of Gaelic Societies in Scotland, America, and throughout the world. The Society, we may add, will be glad to receive the names of any persons willing to help.

CUMHA DO DH-FHEAR LONNDABHRA

LE AILEAN DALL.

AIR FONN—" *Mìle marbhaig air an t-saoghal.*"

'S lìonmhor sùil a tha galach,
 Dubhach, deurach, mu Fhear Lonndabhra;
 'S goirt leam sgaradh do chéile,
 Bho 'n la thainig an t-eug ort gun dàil;
 Bhi ga d' mhillleadh b' e 'm beud e,
 Gun do ghillean ad réir 's tu 'n cruaidh-chàs,
 Dhol a chumail do shréine
 'N uair a dh' fheargnaich a' bhéist 'thug a' bhlàth.

Tha do nighean fo ghruaman,
 Snaim a cridhe cha 'n fhuasgail ach mall,
 'S e mar chudthrom na luaidhe
 Air tuiteam fo bhruidhlein nach gann;
 Sior-shnidhe le 'gruaidhibh,
 'S i drùghadh troimh 'cluasaig fo ceann;
 'S goirt an sgaradh a fhuair i,
 'N am dhì dùsgadh, 's cha bhruadar a bh' ann.

'N uair a chaidh thu na d' dhlollaid,
 Moch an là ud a' triall bho 'n Tigh-bhàn,
 Lan tuigse' agus riasain,
 Fhìr a chumadh an riaghailt air càch—
 Faicleach, furachail, ciallach,
 'N uair a ghlac thu do shrian ann ad làimh
 Mar stiuir luinge 'n uair fhiathail,
 'S i gun eagal, gun fhiamh roimh 'n ghaoith àird.

Chaidh an t-ainmhidh gu dhùlan,
 'S cha ghabhadh a' bhrùid cur fo smachd;
 'S m' an deachaidh tu 'd chùram,
 'S ann thainig a' chùis ort gu grad;
 Leis an leum thug an cùrs-each,
 Mar gu'n lasadh am fìdar fo 'n t-sraid,
 Bha do phearsa, 's b' i 'n diùbhail,
 Air dhroch càramh fo chruidhean a chas.

Bu tu marcaich nan steud-each,
 Gun uireasbhuidh céille na 'n dàil;
 'S ged a thuislich do cheum ort,
 Cha 'n 'eil fios nach e 'n t-eug a bha 'n dàn;
 Ach sgeul cràiteach ri leughadh,
 Gun do chàirdean bhi léirsinn mar bhà.
 'S tu call d' fhola, trom-chreuchdach,
 Gun aon duin' ach thu féin an gleann fàs.

'N uair a thainig do ghille,
 Bha sud nàdurra 'thioma bhi truagh ;
 Dhoirt a shùilean air mhire,
 'S bu dlùth 'dheoir s iad a' sìleadh le 'ghruaidh ;
 Cha robh chòdhail ach sgiorrail,
 'S e gun chòmhnadh a' sìleadh nam bruach,
 Tigh'nn na ònrachd bho 'n fhìreach,
 'S gun fhear-sgeoil aige dh' innis mar fhuair.

Air tus tighinn do 'n òigeir,
 Cha d' fhuair e do chòmhradh ach fann,
 Bha d' fhuil chraobhach, gun fhòtus,
 'S i mar chaochan a' dòrtadh le gleann ;
 Do cheann sgaoilte gun chòmhdach,
 Ri neimh na gaoith-reòta b' fhuar greann,
 Mar gu 'n tuiteadh fear còmhraig,
 Anns an àrfhaich le stròicadh nan lann.

'S ma 's e bàs bha mu d' chomhair,
 Cha robh seòl air cur roimhe 's an àm,
 'S bidh mur-bhi air gach gnothach,
 Co dhiùbh bhitheas ann prothaid no call ;
 'S ge b' e dh' amhairceadh domhain,
 Tha clach-thuislidh 's leac-shleamhain 's gach ball ;
 An druim an iomaire threabhaidh
 Faodaidh cùis tigh'nn thoirt sobhaidh dhuinn ann.

'S an treas latha de'n bhliadhna,
 Fhuair thu 'n t-saighead a chrìochnaich do chàil ;
 'S thainig teachdaire d' iarraidh,
 A's co dh' fhaodadh do thearnadh bho 'lèimh ?
 Mar gu'n loit' thu le h-iarunn,
 Do chorp uasal ga phianadh le cràdh,
 'S fhuair do chairdean an diachainn,
 'S bu truagh, muladach, cianail, an càs.

Chiad Diluain de'n bhliadhn' ùir,
 A fhuair sinn naigheachd a's cùntas mu d' bhàs ;
 'S misde maithean do dhùthcha
 Gu 'n do chaireadh do chùlaobh ri làr.
 An àm reiteachadh cùise
 Bhiodh do theuntas air cul do luchd-gràidh ;
 'S b' fhearr d' fhacal le d' dhùrachd
 Na làn glaice do'n chùineadh bho chàch.

Ann an tagradh no 'n dloladh,
 'S i do theanga bu shìobhalta cainnt ;
 Bha do ghealladh cho cinnteach
 'S ged a dheanadh tu 'sgriobhadh le peann ;

Cridhe soilleir, gun mhi-run,
 Deàrr-lan soluis le firinn gun fheall ;
 'S an àrd-bhaile na riòghachd,
 Sheasadh d' fhacal, 's cha diobradh do bhann.

Na 'm biodh éiginn air caraid
 Bha thu fuasgailteach, fearail, neo-chll ;
 'N uair a ghluaiseadh tu mhala
 'S mairg a bhuailleadh aon fhear dhiùbbh ri d' linn ;
 'N àm an cruadal a tharuing
 Bha do dhualchas ri fallaineachd sll,
 Bho Chloinn-Chamshroin an daraich,
 'S tu 'shliochd Iain-ic-Ailein nam plos.

Gnùs na féile neo-sghathach,
 Gheibheadh éisdeachd an làthair a' mhòid ;
 Fiosrach, euchdach 's na ràidibh,
 Ghleidheadh ceum troimh 'n bheul-àth far 'm bu chòir ;
 'S léir a leus air do chàirdean,
 Bho 'n a rinn iad do chàradh fo 'n fhòid ;
 Chaidh an tobar a thràghadh,
 'S leir an gaincamb, 's cha tàr iad deur òl.

THE CAMERONS OF LETTERFINLAY.

TO THE EDITOR OF THE CELTIC MAGAZINE.

ARDVERIKIE, KINGUSSIE, N.B., 31st July 1884.

SIR, -I observe in the *Celtic Magazine* of this month a letter from Mr Colin Chisholm, headed "The last of the Macmartin Camerons of Letterfinlay," in which he says that it is generally believed that Hugh Cameron, 36 King Street, Inverness, is the only representative of the ancient Macmartin Camerons of Letterfinlay now living.

Now, Mr Editor, kindly allow me, through the columns of your esteemed magazine, to correct such as may be living under such belief. The family that I am of is of the direct male line of the Macmartin Camerons of Letterfinlay. Our family lives in Brae-Lochaber, and has done so for many generations, probably since they sprang out of the Letterfinlay family. When an heir was wanted for the Letterfinlay estate about the beginning of the present century, my grandfather laid his just claim to the property against another branch of the Macmartin Camerons, but he failed, owing to the testimony of an important witness, on whose evidence the right to the property was to be decided. This witness decided falsely against my grandfather, and, of course, the property went to the wrong party. All this is well known in Lochaber by Camerons and others, and the false witness I referred to had to leave the district, owing to what he had done, for the people could not bear him.

Yours faithfully,

CATHERINE CAMERON.

THE GAELIC ORIGIN OF LOCAL NAMES.

THE following paper was read at the February monthly meeting of the Inverness Scientific Society and Field Club :—

In the few examples of the original Gaelic meaning of local names which I shall submit to the Club, no attempt will be made to deal with them in a strictly scientific sense. To a Gaelic-speaking man many of the names will at once convey their origin and meaning. Others are now so completely changed in spelling and sound that great consideration and care are necessary in discovering the original word. It is not always safe to deal with these names and explain their meaning from mere similarity of sound. Without a knowledge of the local history, traditions, and contour of the country, that style of accounting for the original name would, in many cases, be most misleading.

I shall begin with the name of the town in which we live.

Inverness.—Various origins have been suggested for this familiar name, but none of them is yet so completely established as to secure universal assent. I believe there is not much difference of opinion as to the first half of the name—Inver—Gaelic, *Inbhir*, from *In*, an obsolete Gaelic word, according to Armstrong, meaning land, and *Bior*, Irish and Gaelic, meaning water. Thus we have Inverness, the land at the confluence of the River Ness, not the confluence itself. *Aber* (as contradistinguished from *Inver*), from *Ab*, water, and *Bior*, also water, would mean water to water, or the confluence itself.

But what is the original meaning of the word *Ness*, from which the town, the river, and the loch take their names? In one of the legends of Glen-Urquhart, by Mr William Mackay, one of our vice-Presidents, published in the "Transactions of the Gaelic Society," we are informed that on one occasion a famous spring in Glen-Urquhart sprung at such a rate that it flooded the whole valley now occupied by Loch-Ness, and that, on seeing this remarkable phenomenon, the people exclaimed "*Tha Loch a nis ann*;" that is, Now there is a lake in it. I fear that you will have some little difficulty in accepting that theory in a scientific club; especially as the inundation was consequent upon the neglect of carrying out a Druidical behest—that a stone should always be replaced on the well after water had been drawn from it.

In the same legends another theory is propounded, which Mr Mackay had since, more than once, to defend in the *Inverness Courier*, namely, that the name is from "Naos, MacUisneach," who is alleged to have built a house or stronghold on one side of the lake, in Glen-Urquhart, so situated that he could fish for salmon from his window and shoot a stag from his door.

I am of opinion that the origin of the word is from "Eas," a waterfall, and that Loch-Ness is simply "Loch-an-Eas" the Loch of the Waterfall, from "Eas-na-Smuid" (or the Fall of the Spray), as the Fall of Foyers is called in Gaelic. Loch-Ness, or Loch-Nis, as it is now pronounced in Gaelic—though the oldest forms of it in charters are "Inwernys" and "Innernes"—would be Loch-an-Eas, or the Loch of the Fall. River Ness and Inver Ness naturally follow.

It may be as well that I should, next in order, deal with the modern name of this fall, and of the lands lying on the low ground between it and the lake.

Fall of Foyers, I believe, means Eas-Fo-thir, the Fall Underground, from *Fo*, under, and *Tir*, aspirated *Thir*, land or ground. This is an exact description of the Fall and its surroundings. Before the Lower Dores Road was made, and when there were no boats on Loch-Ness, the Fall could only be seen from the higher ground—the *Tir* above—when it would truly appear as "Eas Fo-thir," or the Fall Under-

ground. It may be interesting to state, in this connection, that above the Fall the river is still called *Feachluinn*, and that only the Fall is named Foyers, or "Fo-thir." This will also be found a true description of the lands and House of Foyers, all of which presented themselves "fo-thir," or underground, to the spectator of the olden time. Even now, when one visits the Fall, it is found at the lowest point on which one can obtain a standing position to look at it, still going underground.

Coming back to Inverness, I shall first refer to the famous

Clachnacudainn.—We hear many speaking of it as the "Clachnacudainn Stone." This, of course, is the purest nonsense, and is equivalent to saying the *Stone* of the *Tub Stone*. Clach-na-cudainn simply means the Stone of the Tub, from its having been used by the matrons and servant girls of Inverness, to rest their "Cudainns"—a description of tub with "lugs," or water-stoups—upon it, on their way from the river, before there were any thoughts in Inverness of Water and Gas Acts, or of Water Works. A tradition exists that the "Clach" was originally used for the installation of the Lords of the Isles as Lords of Lochalsh, from which district, in some unknown manner, it is said to have found its way to Inverness, where its vicissitudes and history are so well known that it is quite unnecessary to describe them farther to the members of the Club. At one time it was the principal, if not the only, publishing office in the town; letters from friends in India and the Colonies were read beside it, and their contents circulated by the lads and lasses that always met there; while the love-affairs, the gossip, and the scandal of the town found willing listeners and retailers at its shrine.

Tomnakiuraich is, perhaps, the next place of interest in the neighbourhood. It has been said to mean "Tom-na-h-iughrach," or the boat-hill, its shape being so like a boat turned upside down. It was also said, and with greater probability, to mean the Hill of Yews, from "Iubhar," the Gaelic for yew, a class of trees which is said at one time to have been abundant there. The late Mr Thomas Mackenzie, Broadstone Park, discussing this and other local names, held that the meaning was really "Tom-na-fiodhrach," from "Tom," hill or knoll, and "fiodhrach," wood or wooded. He said that it was only within the memory of persons not at all old, that the letter "f" had been dropped, even in colloquial speech; that the hill was resorted to, in his own day, for firewood by the people of Inverness in hundreds, and that it was on account of its timber that it was named "Tom-na-fiodhrach." He declared this view to be based on his own experience as an ear and eye-witness; and I am disposed to think that, with such evidence, most people will be inclined to believe that Mr Mackenzie's view is the one most likely to be correct.

The next name, in the same neighbourhood, is one which has undergone so much change, that, without a knowledge of local history, etymologists would never make anything of it. I refer to

Ballifeary.—In 1398 "Alastair Carrach" Macdonald, first of Keppoch, divided the church lands of Kinmylies, including Ballifeary, between Reginald Macalyslander and John de Chisholm, though he does not seem to have had any substantial right to them, as appears from a "warning" issued against him by the Bishop of Moray, on the 20th November, in the same year. The Macdonalds of Keppoch continued, however, their attentions to Inverness, down to the end of the seventeenth century—on one occasion, at least, taking the magistrates prisoners, and keeping them in durance, until released on the payment of a very heavy ransom. An outpost was in consequence erected for watchers or sentinels, at Ballifeary, to give notice of the approach of the Macdonalds or any of the other western tribes; and from this the place was called "Baile-na-faire," or the town of watching, now transformed into Ballifeary. In a

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charter of the lands of Kinmylies, by the Bishop of Moray, dated the 13th of May 1544, the name of the place is given as "Balnafare." This, in my opinion, is conclusive. The village of

Clachnaharry takes its name from a large stone in its immediate neighbourhood, used for similar outpost duty to the erection at "Baile-na-faire." Probably it was originally "Clach-na-faire"—the stone of watching—though the "f" has since been dropped even in Gaelic, in which language it is now called "Clach-na-h-aire," almost identical in sound with the modern English form of the name. I may say as to the question whether or not the letter "f" has dropped out of "faire," that in the West we would never say "Clach-na-faire," but "Clach-na-h-aire," just as we would say "Thoir an aire," not "Thoir faire."

Kilvean, the Gaelic name for a portion of the lands of Bught, and *Torvean*, in its neighbourhood, take their names from Saint Baithean, Columba's cousin and successor.

Bught, which is found in a charter, dated 17th of August 1443, spelt "Buthe," is the Lowland Scotch form of the Gaelic "Bot," a bend, a reedy bog or fen, a river bank, a word which gives a perfect description of what the locality would once have been, and, in one sense, now is.

Kinmylies appears to be "Ceann-a-Mhile," or the Mile-end so often found in the neighbourhood of towns in Scotland. The old road to the West passed through the lands of Kinmylies (found in 1232 in a charter as "Kynmyly," or "Ceann-Mile"), through the Leachkin, and across the ridge to the south of

Craig Phadruig.—This name no one has been able to explain, so far as I know, unless it has some connection with the name Saint Patrick. It must, however, be kept in mind that Craig Phadruig was an important station, as one of the principal prehistoric vitrified forts, so numerous in the Highlands, several centuries before Saint Patrick's time.

Leachkin is simply the Anglified form of the Gaelic word "Leacainn," or "Leach-duinn," which is explained in the dictionaries as "the side of a hill; a steep green surface; steep shelvy ground." Could anything be more perfectly descriptive of that beautiful slope on which we look with so much pleasure from the Castle Hill of Inverness?

A good illustration of the difficulties met with in explaining the meaning of local names will be found in the history of

Clachnahagaig, an important landmark now standing on the banks of the Caledonian Canal, mentioned in the Golden Charter granted by James VI, to the town of Inverness, dated at Holyrood House, on the 1st day of May 1591, as the boundary of the fishings conveyed by that famous instrument to the Burgh. No one could suggest the meaning of "Clachnahagaig;" but when it is explained that the transcriber of the Golden Charter wrote "Clachnahagaig" for "Clachnahalaig," or "Clach-na-faileag," the stone of the seagulls, the difficulty at once disappears. It is said that the gulls, possibly the representatives of its ancient habitues, frequent the stone and pose upon it to this day, watching for a chance of procuring food.

Proceeding further south, on the west side of the Canal, we come upon

Dochfour, now comprising Davochgarioch, Davochnalurgin, Davochfure, Davoch-airn, and Davochnacraig. Indeed, the whole property is called the Dochfour Estate, while the mansion is called Dochfour House. The original Dochfour—"Dabhach shuar," or the more-exposed, cold Davoch, is where the mansion-house originally stood, while the present mansion-house, although called Dochfour, stands in Dochcairn, or "Dabhach-a-chuinn," the original name thus following the House to its new site on

Dochcairn, or the "Dabhach of the Cairn." This again illustrates the difficulty of explaining these names without local knowledge. Doch-na-Craig is simply the "Dabhach of, or with, the Rock," but I am unable to suggest the meaning of the other two, Dochgarroch, pronounced "Dabhach Gearaiche," by the natives, and Dochnalurg, pronounced "Dabhach-na-Lurgain." It may be explained that "Davoch" is a measure of land equal to four ploughs, or as much as four ploughs will plough in a year.

Bona, in the oldest existing document in which any mention is found of it, in 1233, is spelt "Baneth." About two hundred years later it is met with as "Bonacht," "Bonoch," "Bonnache," and "Bannache;" and within the last hundred years it is found spelt "Bonath." Mr Fraser-Mackintosh says that the Gaelic definition is supposed to be "The white plain or field;" made up, I presume, of "Ban," fair, or white, and "Achadh," field. I doubt this derivation very much, but I regret being unable to suggest a better. It is almost impossible, on any principle to explain a name which has undergone so many changes. I next introduce to you

Abriachan, met with, for the first time, in 1239, spelt "Abirihacyn." Various derivations have been suggested for this name, the prefix "Aber" forming an element in most of them; but it is scarcely possible that "Aber" can form any part of the name of a place situated on such an elevation as Abriachan. The most probable origin of the word is "Uaigh Briachain," Saint Briachan's grave, or tomb. There is in the place a fine old tombstone on the site of the old Church of "Cill-Ianan," which is "sculptured and of great antiquity," and according to tradition, it covers the grave, or "Uaigh" of Saint Briachan, by some corrupted into "Bran." The connection of this Saint, who was originally King Brude's Druid, with the district in the time of Saint Columba, is well known. The transition from "Uaigh Briachain" to Abriachan is exceedingly slight, and this etymology is highly probable.

As it is my intention in this paper to keep in the neighbourhood of Inverness, I shall now ask you to return with me, and cross the Canal and the River Ness at

Aldourie.—I have been much puzzled with this name, until I was told that the burn or "Allt," which enters Loch-Ness at the place, is called in Gaelic the "Dourag," or the little river, from "Dur," in Gaelic, and in Irish, water; the "ag" expressing the diminutive. This root "Dur" is found in the names of many rivers throughout the world. The Cornish has its "douar," and the Bretons exactly the same as in Irish and Scottish Gaelic. It is also spelt "Dobhar" in Scottish Gaelic, from which "Dobhar-chu," an otter—a river or water dog. You have also "Dobhar-lus," the Gaelic for water-cresses or water-plants. The name may, however, mean the "Allt Odhar," the Dun (coloured) or muddy burn, though I am not aware whether this is a characteristic of the "Dourag" or not.

On our way down we have

Holme, Gaelic "Tolm," a mound, a hill, or knoll, of considerable height, and rounded form. Gaelic-speaking people know nothing of *Holme*. They say "Tolm," "Fear an Tuilm," and "Muillinn an Tuilm," for Holme, Laird of Holme, and Mill of Holme.

Drummond is, in charters and in Gaelic, "Drumdean." If we only knew it in its modern form, I should say at once that it was simply the Anglified form of "Druiminn," a ridge; but there is more than this comprised in "Drumdean"—the original name of the place. Mr Fraser-Mackintosh says that it means the "Ridge of Shelter." I cannot see any ground for this derivation; but it may have been "Druim-dithean," or the ridge abounding in darnels, or other wild flowers, or herbs, the same as

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Altnasgiach, which runs alongside of it, means the Burn of Hawthorns or Briers—*Allt-na-sgitheach*," or "*Sgitheche*."

Castleheather is found in old documents as Castle "*Lathir*." This degenerated later into the English Castle-Leather, and now we have it in the more fragrant form of "*Castle Heather*." Could any thing show more clearly the danger of accepting the modern form and pronunciation of these names as a safe guide in arriving at their original meaning? There is a Gaelic word "*Lathar*," meaning a place of meeting. This may have been the original meaning; but I prefer "*Caisteal-Lethoir*," or "*Lethoirach*"—the "*Castle aside*," from the principal stronghold in the district—the Old Castle of Inverness, or from the town itself, or, perhaps, "*on the edge*" or the side of the slope or brae. John Mackenzie, in the "*Beauties of Gaelic Poetry*," referring to the place as the birth-place of Kenneth Mackenzie, the Gaelic bard, calls it "*Caisteal Leaur*"; and he would no doubt know how the name was pronounced at the time in the district. It will be observed how closely the sound of this word is to the original spelling of "*Lathir*," keeping in mind that the "*th*" is always silent in Gaelic, and that the name would be pronounced as if it were spelt "*Lahir*." In any case the name has nothing to do with *Leather* or *Heather*.

The next name which I shall submit is, I think, a still better illustration of my contention in this respect;

Diriebught.—Would any one ever suspect that this word did duty for "*Tir-nam-Bochd*"—the poor's land? Yet such is the case. These lands, at the time extending to six acres of arable land, were on the 14th of September 1362, conveyed by Sir Robert de Chisholm to "*The Altar of the Holy Rood of the Church of Inverness*;" and they are now in possession of the Kirk-Session, the revenue from them being to this day applied to the relief of the Poor of the Parish. The earliest forms of the name we meet with are "*Dire na Pouchk*" and "*Deyrbowchte*." Mr Fraser-Mackintosh, in "*Invernessiana*," prints a letter addressed, in 1795, by Provost Inglis of Inverness, to General Hutton, from which it appears that a "*Saint John's Chapel*" stood at one time on the lands of Diriebught. At the date of the letter he says, "*No vestige of the chapel remains, but the field is to day called *Dire na Pouchk*, or the Land of the Poor, and is in possession of the Church Session.*" It may be interesting to state that the familiar name

Haugh is found in a feu-charter, dated 4th August 1361, written "*Halc*," and that Gaelic-speaking Invernessians invariably call it "*Talchan*," never "*Haugh*." I am unable to suggest the original meaning in the light of this discovery. We all know the meaning of *Haugh*; but clearly the modern name is but a corruption of the original Gaelic, and not in this case itself a descriptive English name.

I have dealt with the strictly local names much longer than I had intended, when I began to write my paper, and I shall not, on this occasion at any rate, go further a-field. I may, however, read a list of a few names in the vicinity, the meaning of which is at once self-evident to a Gaelic-speaking person, but which is quite incomprehensible to those who are ignorant of that language, without some explanation. I shall only wait to give the name, as printed in the Valuation Roll, in one column, the correct Gaelic spelling in a second, and the English meaning in a third column, as follows:—

Scorguie.....	Sgor-gaoithe.....	Windy Scòr or Rock.
Balnafetack	Baile-na-Feadag	Town of Plovers.
Dunaincroy	Dunan Cruaidh	Hard (Bottomed) Hill.
Balbarron.....	Baile Bharoin.....	Town of the Baron.
Dalneich	Dail-an-Eich.....	Horse's dale or portion.

Dalreoch.....	Dail-Riabhadh.....	Speckled Dale.
Slackbuie.....	Slòc-Bhuidhe.....	Yellow Hollow.
Torbreck.....	Tòr-Breac.....	Spotted or Yellow Torr or Hillock.
Balloan.....	Baile-an-Loin.....	Town of the Bog.
Balnacraig.....	Baile-na-Craige.....	Town of the Rock.
Lagnalian.....	Lag-an-Lin.....	Valley of the Flax, or Lint.
Achculin.....	Achadh-a-Chuillinn.....	Field of Holly.
Balmore.....	Baile Mòr.....	Big Town.
Achbuie.....	Achadh-Buidhe.....	Yellow Field.
Balchraggan.....	Baile Chragain.....	Town of the Rocklet.
Tye-an-Tòre.....	Tigh-an-Todhair.....	House of Bleaching.
Balbeg.....	Baile-Beag.....	Little Town.
Balnagriaschan.....	Baile-nan-Griasaichean.....	Town of the Shoemakers.
Tomchoin.....	Tom-a-choin.....	Dog's Knoll.
Balnahaun.....	Baile-na-h-aibhne.....	River Town.
Druim.....	Druim.....	Ridge.
Braerannoch.....	Braigh or Bruthach Rainich.....	Fern or Bracken Brae.
Culneilean.....	Cul-an-Eilein.....	Back of the Island.
Tighneilan.....	Tigh-an-Eilein.....	House of the Island.
Feabuié.....	Featha Bhuidhe.....	Yellow Marsh or Bog.
Clattach.....	Cladach.....	Shore.
Culblair.....	Cul-a-Bhlair.....	Back of the Moss.
Kerrowaird.....	Ceathramh Ard.....	High Quarter Lands.
Kerrowgair.....	Ceathramh Gearr.....	Short Quarter Lands.
Balnaglack.....	Baile-na-glaic.....	Town of the Hollow.
Ballinreich.....	Baile-'n-fhraoich.....	The Town of Heather.
Baddoch.....	Badaoh.....	Tufty.
Balnagown.....	Baile-nan-Gobhann.....	Smithtown.
Balvonic.....	Baile-mhonaidh.....	Hill, or Moor Town.
Bogbain.....	Bog Bàn.....	White Bog.
Bogroy.....	Bog Ruadh.....	Red Bog.
Balnabual.....	Baile-na-Buaile.....	The Town of the Fold.
Aandow.....	Abhuinn Dubh.....	Black River.
Balfreish.....	Baile-Phris.....	Town of the Bush.
Cantray.....	Ceann-an-t-Stràth.....	Head of the Strath.
Cairnglass.....	Carn Glas.....	The Grey Cairn.
Tirfogrein.....	Tir-fo-Ghein.....	Land under the Sun, <i>e.g.</i> , which the sun does not reach.
Braeval.....	Braigh Bhaile.....	Top of the Town.

Numberless other names of this class could be given, but I think I have given more than enough. From what I have said it will be seen that, while it is quite safe in many cases to take the present sound and form of a name to guide us in arriving at its original meaning, in numerous other instances that plan would be found very unsafe and misleading. I do not for a moment expect that you will accept my suggestions as to the meaning of all the names dealt with, and I do not present them in any dogmatic spirit. Indeed, in some cases they are only suggested as, perhaps, worthy of consideration. The question is a difficult one, and no wise man will express himself dogmatically upon the subject. Science is coming to our aid by-and-bye, but the Science of Celtic Etymology is as yet a mere baby, and it is almost as necessary at present to guard against its assumptions on this subject as it is to guard against the wild guesses made by non-scientific people like myself, some of whom, I must admit, do sometimes propound theories and explanations as to the meaning of names which deservedly make us the laughing-stock of the enemy. There are several good Gaelic and Celtic students present at this meeting, and if my paper will only produce an interesting discussion, or lead to a thoughtful and more searching consideration of the original Gaelic meaning of our local names, I shall personally be more than satisfied.

A. M.

THE SAILOR'S RETURN.

Ten thousand crafts were sweeping
 On their undulating way
 O'er the ocean's boundless bosom—
 Where, from an eternity,
 The countless myriad billows
 On unceasingly have rolled,
 And Time the tales of battles
 And disasters dread has told ;

And the fisher folk were sheltered
 On a Sabbath from the gale,
 And their boats were high upon the beach,
 And snug each mast and sail ;
 For the Storm King had heralded
 His coming on the wind,
 And the dangers of his deadly wrath
 Lay deep on every mind.

A patriarchal father heard
 The thunder's rolling roar,
 And the swelling, leaping breakers
 On the mountain cliffy shore ;
 And he thought of friends, the true and brave,
 From birth sea heroes bred,
 Who lay 'neath storm and tempest
 On the ocean's rocky bed ;

And he pondered o'er the naval fight
 Wherein his son had been,
 And bleeding fell upon the deck
 For country and Queen ;
 His name, enrolled amongst the brave,
 Was numbered, it was said,
 'Mid the silent and the breathless,
 On the rank-roll of the dead.

In the sable weeds of sorrow
 Sat the parents well resigned,
 Yet for their son in fitful pangs
 They silently had pined ;
 And a sad and stricken beauty
 Was condoling by their side:
 She was Ronald's dearest and betrothed,
 And soon to be his bride.

A stranger raised the wooden latch
 And gently oped the door,
 Then a tinselled naval officer
 Stood on the cottage floor ;

All eyes gazed round on him aghast,
Till, trembling o'er with fear,
His mother rushed into his arms,
And kissed her gallant dear.

The father saw with pride his son
Promoted in command,
As tears ran down his furrowed cheeks
He seized and wrung his hand ;
And the village beauty, who had loved
Her Ronald from a boy,
Raised her eyes with thanks to Him above,
And sobbed and wept with joy.

On their marriage day, rejoicing,
Came the villagers around,
Heard their grave but kindly Pastor
Speak in solemn words profound,
As he put on them the sacred vows,
Had wedded them as one,
There came, as with the bliss of Heaven,
The smile beams of the sun.

Soon there was the marriage festival,
Life's great events and cheer,
We have, as at a wayside inn,
And stage of our career
And 'mid the sturdy Highland youths
That joined the rustic ball,
The blythe dame and her fisherman
Were happiest of all.

When dawn proclaimed another day
And night's gay revels past,
All gave the wedded twain their love,
With many joys to last ;
As parting for their future home,
The father good and grave,
Spoke of hopes and cares that come our way,
And battles we must brave.

Then counselled him, and said, my son,
The helm has control,
To every point the ship may steer,
The needle seeks the pole ;
Led by the compass of our lives,
I ever will believe,
Integrity's a noble guide,
Like Truth will ne'er deceive.

KENNETH MACLAUCHLAN.

GREENOCK.

“TAILLEAR DUBH NA TUAIGHE”—A CAMERON
WARRIOR.

BY THE REV. PROFESSOR MALCOLM CAMPBELL TAYLOR, D.D.,
OF THE EDINBURGH UNIVERSITY.

A RECENT article * has identified the subject of this notice with Donald MacEwen Beg, whose historical existence and position in the Clan are not disputed. The identification—a not unimportant contribution to the History of the Camerons, is vouched for by one who is understood to have had exceptional opportunities of handing down, in an authentic form, the Lochaber traditions of the Clan. As, however, it is too late in the day to expect for any one local tradition, the acceptance which it might receive were it otherwise confirmed, the following considerations are offered as a substantial confirmation of the tradition of Lochaber :—

1. There are, to begin with, considerations that arise out of the *silence*, preserved by the author of “The Memoirs of Sir Ewen Cameron of Lochiel,” regarding *Taillear Dubh na Tuaighe*. The “Introduction” to the Memoirs, while professing to give a summary of the previous history of the Clan from the earliest times, makes absolutely no allusion to him.† Now, although it can be shown that the author was, on some points, imperfectly informed, and that, in others, he is corrected both by living tradition and the public records, it is incredible that he could have been ignorant of the quite exceptional place which is occupied by the *Taillear Dubh*, in Cameron story. It is almost as incredible that he can have omitted all notice whatever of the services which he rendered. The natural inference is, that the family historian, discarding the name or nickname by which, alone, the valiant partizan was popularly known, reverted to, and made use of, his more decorous proper name. There is evidence that this would be quite after the author’s mind ; for, although possessed of several qualities of value in the historiographer of an ancient

* *Celtic Magazine*, April 1883, by Mrs Mary Mackellar.

† These memoirs of date *circa* 1733, were written by John Drummond or Macgregor, of the family of Balhaldy, Stirlingshire, believed to have been a grandson of Sir Ewen.

family, it is pretty clear that he would not willingly enter on the family record, and so perpetuate, a *sobriquet* of the kind. That is to be regretted. Yet he is hardly to be blamed, for a sense of the value of folk-lore, in its genuine unsophisticated forms, had not then been awakened. It was a time, besides, when the patriarch chief of older times had developed into a feudal lord, and was on his way to all the respectabilities of the great landed proprietors of the present century. It was plainly the author's conception of his task, to do his utmost, compatible with truth, to enhance the dignity of the single family, with whose fortunes he acknowledges himself to be chiefly concerned. On the presumption, then, that a passing glance, at least, has been bestowed in the "Introduction"* on the Taillear Dubh, under a designation which may have commended itself to the author as more becoming, we are at once struck by several points of resemblance, between the account which tradition has preserved of Taillear Dubh na Tuaighe, and that which the author gives of Donald MacEwen Beg. The latter, like the former, is described as the illegitimate son of a former chief, as a great favourite with the Clan, and as their leader and champion at a crisis of their history. In short, of all the persons whom the author names in his "Introduction," Donald MacEwen Beg is the only one who can possibly be regarded as a tolerably good counterpart of the Taillear Dubh.†

2. More important considerations arise from the fact that, in the localities beyond Lochaber that have preserved the tradition of the Taillear Dubh, the presence of Donald MacEwen Beg can be traced by means of independent, documentary evidence.

So far as known, there are two, and only two, such localities, viz.: Abernethy, on Speyside, and Stratheachaig, in Cowal. The account given in the "Introduction" is that Donald MacEwen Beg in his youth, or early manhood, found a home in the country of the Grants, under the protection of his paternal grandmother; and that he was afterwards recalled from thence by the loyal section of the Clan, to head them in securing the succession of their infant chief, and in expelling the hereditary enemy [p. 37].

* Author's introduction to the Memoirs of Sir Ewen Cameron of Locheil, for brevity's sake spoken of as the "Introduction" throughout this paper.

† The difference respecting the fate ascribed to each is afterwards noticed.

We are not told how long he remained with the Grants, but are allowed to understand that he may have lived among them for several years, and that his intention was to have settled in their country.

Now, there is, at the present time, a very considerable body of Camerons settled in that district. In the united parishes of Abernethy and Kincardine, in the very home of the Grants, these Camerons are a good second to the Grants in point of numbers, and second to none, as their kinsmen elsewhere will be glad to know, in respect of industry, probity, and independence. They are known to this day as "Sliochd nan Gillean maola dubh,"* and their account of themselves is, that they descend from twelve young men who accompanied a daughter of the house of Lochiel, on her marriage with one of the Barons Stewart, of Kincardine—the date of which event is placed in the latter half of the 16th century. They attended the bride to her new home, with the double object of adding to her husband's strength in men, and of being a source of confidence and solace to herself. As has already been implied, they have fairly prospered, with one noticeable exception; for the family of the Ceann-tighe has decayed. There is more to be told; for their tradition adds, that the captain of the original band of the "Gillean maola dubh" was Taillear Dubh na Tuaighe! There is still living, near the Manse of Abernethy, an aged woman, Anne Cameron—the last of her family—whose presence and intelligence suggest better days and surroundings, whose father was acknowledged by all of the name in that district, to be their Ceann-tighe, chieftain or head. Yet, strange to say, according to her account and theirs, her father was not of the "Sliochd nan Gillean maola dubh," but a descendant, as she said, of "Taillear Dubh na Tuaighe, 'chuir an ruaig air Macantoisich." Him the "Gillean maola dubh" had regarded as their Ceann-tighe, just as their descendants had recognised his representatives, from generation to generation. Their tradition agrees with that of Lochaber, in representing him as the son of

* It has got into some book, and become current, that this meant the "bonnetless black lads." It is more likely to contain a reference to the steel bonnet, or skull-cap, which a bodyguard of the kind would wear, and which, worn over their black hair, would give them the appearance of baldness. A long list is extant of Camerons, who had engaged in a foray in 1598, all of whom wore steel bonnets, &c., &c. *Reg. of Privy Council*, vol. v., p. 498.

a former chief of the Camerons, and as the champion of their independence; but draws him into closer relationship with the Grants and their affairs. It also includes one curious episode, according to which he was dispatched by Grant, in command of a body of men, to assist Cluny and his Macphersons against the Mackintoshes. Old Anne's belief was, that the Taillear Dubh had settled for good among the Grants, but she could not remember that any tradition pointed to his having been buried in any church-yard, in that country. Yet although a descendant of Taillear Dubh na Tuaighe, she knew nothing of Donald MacEwen Beg. On the other hand, as we have seen, the "Introduction" discloses the fact that Donald MacEwen Beg resided for a considerable period in that same district. Were they one and the same?

The only other district which has had a steadfast tradition connecting the Taillear Dubh with it, is in Cowal, where a group of families, Macintaylor—later, Taylor—by name, have always regarded themselves as his descendants.* It adds weight to their tradition that *one link* suffices to connect the oldest survivors of the sept with their progenitor of 200 years ago. Their grandfather † who fought at Culloden in 1746, and died in 1817, at the great age of 96, had the family account from his grandfather, regarding whom there is unimpeachable evidence of date 1685-6.‡ It is also noteworthy that their tradition carries them up by name to about 1580, when the first of them is said to descend from the Taillear Dubh. Regarding its general drift, no more need be said than that it corresponds, in all main particulars, with that of Lochaber. Where it differs, as in certain minor and unimportant details, the differ-

* It will be noticed that those who claimed descent from him in Abernethy retained the name of Cameron. But in that case they were associated in the same locality with a considerable body of Camerons. Besides, he was not then the famous Taillear Dubh of a later period.

† The writer's great-grandfather. He was a keen sportsman, after the healthy fashion, in which the tacksmen of those days enjoyed the privilege, and when over 80 was reckoned an excellent shot. After he had passed his 90th year, it was nothing unusual for him to set out alone "for the hill" to have a look at his cattle and sheep.

‡ *An Account of the Depredations in Argyllshire* (Ed., 1816)—A contemporary record which gives a distinct view of the entire group, and shows them to have been a body of substantial tacksmen or tenants occupying Garrochra, Inverchappel, and three or four other well-known Cowal farms.

ence, from a critical point of view, is in favour of the Cowal version, as being the simpler, and, therefore, presumably, the older form. These Cowal people were wont to regard themselves as Camerons of the Camerons, and to designate themselves, down to the closing years of last century, as "Clann an Taillear Dhuibh, Camronaich." It would appear to have depended entirely on the scribes of the day, the notaries and clerks of various kinds, whether their name should be done in English, and transmitted to their posterity, as Macintaylor or as Cameron—a contingency illustrated by numerous other instances in the Highlands.

Let us turn once more to the "Introduction." It gives no sign that Donald Mac Ewen Beg ever visited Cowal, but, as we shall see, there is evidence to that effect in records that are even more trustworthy. A brief survey of the posture of affairs among the Camerons, during the third quarter of the 16th century, will bring out the particulars. The difficulty of making this survey intelligible is increased by two circumstances—that three generations appear simultaneously as the actors on the same stage, and that they have only three Christian names among them. Thus, there are the sons, grandsons, and great-grandsons of Ewen Alanson, who was beheaded in 1547; and among them there are several Donalds, Ewens, and Johns; for the infant chief, Allan, round whom all the storms of the period revolved, may be left out of account. It is therefore not to be wondered at, that it has been found almost impossible to assign to each of these his proper part. The author of the "History of the Camerons," now in progress, has done good service by showing that Ewen Alanson was twice married, first to a daughter of Lochalsh, and second, to Marjory Mackintosh.* The double marriage, which is not to be found in the "Introduction," and was probably unknown to its author, is really the clue to the contentions in which the Clan were for some years embroiled. Ewen Alanson, according to the "Introduction," had four sons,† three of whom survived him. It gives the names of three of the four, viz., Donald, the eldest, who died during his father, Ewen Alanson's, lifetime, and Donald and John, whom it designates, perhaps incorrectly, of Erracht and

* *Celtic Magazine*, Feb. 1883, p. 155.

† *Author's Introduction to the Memoirs of Sir Ewen Cameron of Lochail, p. 33.*

Kinlochiel respectively ; the same who acted as tutors, during the minority of the young chief, Allan. Who was the fourth son ? Before answering that question, it is quite understood that Donald was not the name of the progenitor of the Erracht family,* and Gregory with the "Introduction" before him, changes "Donald of Eracht" of the "Introduction" into "Ewen of Eracht." This "Ewen of Eracht," or Ewen MacEwen, he represents as having been murdered at Inverlochy ; but the records† seem to show that the tutor or guardian who was put to death there was not Ewen MacEwen, but Donald MacEwen. There is no means of discovering how the latter was styled, whether of Erracht or of some other place. As it is not disputed that John of Kinlochiel was the other guardian, the names given in the "Introduction" ought to stand ; and as, by general consent, the progenitor of the Erracht family was Ewen MacEwen,‡ the inference is, that this last was the son whose name has not been recorded in the "Introduction." It would thus appear, that there were two sons by Ewen Alanson's first marriage, Donald and Ewen ; and two of second first marriage, Donald and John. Donald (1), had pre-deceased his father ; his full brother, Ewen seems to have died soon after young Allan's birth ; but, if alive when these contentions in the Clan commenced, it goes without saying, that he was not an abettor of Donald (2) and John, in their attempted usurpation.

(To be continued.)

"COLONEL ANN" MACKINTOSH AND CUMBERLAND. — Lady Mackintosh, generally known as "Colonel Ann," was taken prisoner after the Battle of Culloden, and carried up to London, but was soon set at liberty. Cumberland, it is said, gave a ball, to which he invited this lady. The first tune played was, "Up and Waur them a', Willie," to which he requested her to dance. Having consented, she asked, when they were done, if, since she had danced to his tune, he would dance to hers. He could not refuse to a lady, and "Colonel Ann" asked for "The Auld Stuarts back Again !" To this tune the singularly assorted couple also danced. — *Chambers's History of the Rebellion.*

* *Celtic Magazine*, April, 1883, p. 269. *Gregory's History of the Western Highlands and Islands* (2nd Edition), p. 228-9.

† *Record of Privy Council*, vol. ii., 597.

‡ His son appears soon afterwards in the Records, as "Johnne Badach Mac Vc. Ewne of Erach," which, unfortunately, does not settle the point. *Reg. Privy Council*, vol. v., p. 498.

AN INCURSION OF THE FRASERS TO ATHOLE.

AT one time there raged a bitter feud between the Frasers of Lovat and the Athole men. At the date of this story, the latter had made a terrible raid upon the Lovat country during the absence of nearly all its male inhabitants upon a similar expedition. The Frasers returned only to find their houses pillaged and burned, their women and children slain or chased to the hills, and their cattle driven away by the invaders. As the scene of desolation broke upon their view, and as they beheld stretched around them the lifeless bodies of the few old men whom they had left behind, a deep thirst for revenge took possession of the Frasers, and they called upon their lord to lead them at once into the Athole country. They brandished their gleaming claymores on high, as if calling upon Heaven to aid them in their purpose, while the weird, sad strains of the coronach rose in the air, and mingled with their angry voices. Lord Lovat, a man of fierce passions, swore solemnly on the cross-hilt of his dirk that he would not return to his own lands again until he had either captured or put to death every living creature in the Athole country, from the human inhabitants to the very barn-door fowls. The Clan were at once marshalled, and set off determinedly on their expedition.

They were fortunate enough to find the Athole country in the same unprotected state as their own had been, and for two days they harried and burned and slaughtered to their hearts' content. At the end of that time they commenced the return march, laden with plunder, when, just as they were leaving the boundaries of the blackened and wasted land, a cock was heard to crow from some deserted farm-house a long distance behind them. Faint though the sound was, it reached the quick ears of Donald Fraser, the henchman of Lord Lovat, and he at once reminded his Chief that his vow had not been fulfilled to the letter.

An oath taken upon the dirk was then considered the most binding of any, and it was reckoned a terrible crime to break such an oath, so that Lord Lovat ordered Donald to go back with a small party of men, and not to return until he had effectually silenced the

poor cock. The henchman accordingly set off, but on reaching the place whence the sound had come, his party was attacked on all sides by the furious Athole men, who had meanwhile returned, and were only too glad to take advantage of the opportunity of revenge thus offered them. The party of Frasers were cut to pieces, the only survivor being Donald himself, who, after a most vigorous resistance, was overpowered by numbers and bound tightly with cords. He was then commanded in no gentle terms to guide his captors to where the rest of his Clan were awaiting him, but by an almost superhuman effort he burst his bonds asunder, and broke through his guards. He had not got a hundred yards, however, before he was overtaken and slain. A few of the victorious Athole men then proceeded to don the tartans of the dead Frasers, and made straight in the track of the main body of Lovat's men, the rest of their party following some distance in the rear.

After marching two or three miles they came in view of the Frasers, encamped in a little hollow in the side of a hill, evidently feasting on their booty, unconscious of danger, and totally unprepared for an attack. The main body of the Athole men now made a circuit round to the back of the hill so as to take the enemy in the rear, while the advance party, secure in their borrowed tartans, advanced boldly towards the Frasers. Believing them to be his own men, Lovat beckoned them to come on, when, with a wild yell, they threw off their disguises, and rushed furiously upon the astonished foe. At the same moment, the main body charged down from the brow of the hill and threw themselves upon the rear. A scene of butchery ensued which it is impossible to describe. Lord Lovat was shouting for his horse, when he was cut down by several of his opponents at once. The rest of his Clan, disheartened by the fall of their Chief, were quickly despatched, save a remnant who managed to escape. The Athole men returned home with all the booty which had been carried off by the Frasers. Before leaving, however, they generously gave the rites of burial to their fallen foes, and erected an immense cairn of stones over their graves, which is known as Fraser's Cairn to this day. The country people believe that at midnight the ghost of Lord Lovat can be seen rushing madly round the cairn, calling loudly for a horse—a horse!

H. R. M.

THE "SCOTTISH REVIEW" ON THE REPORT OF THE CROFTERS' COMMISSION.

THE *Scottish Review* for the present quarter contains two articles of special interest to Highlanders—the first to students of Celtic Philology, and the second to Land Law Reformers. The articles we refer to are those on the Scottish Language and Highland Land Law Reform. The first-mentioned bears evidence of coming from the pen of one who has kept himself quite abreast—in some respects, indeed, ahead—of the most recent disclosures in the field of philologic and ethnologic research. His special subject is the Lowland Scottish Language; but in the course of his observations he makes digressions among the tangled thicket of Celtic Philology, and his remarks on the subject are full of interest. Very important, and even striking, is the following remark, which lays down a theory that the upholders of the old fashioned beliefs will find it hard to disprove. He says—"The probability is that the race to which both the Scots and the Picts belonged was neither Gaelic nor Celtic, but non-Aryan. The Scots certainly spoke the Goidelic dialect of the Celtic language, probably as an acquired or adopted tongue; but many of the Picts did not understand it. Columba, who spoke Goidelic, could make himself understood, it is true, to King Brude and the men about him when he visited him in his stronghold in the neighbourhood of the River Ness; but when he penetrated further into the Pictish country, and came in contact with plebeians and peasants, he had to preach to them, as Adamnan says, by means of interpreters. Their language, there is reason to believe, was, like their race, non-Aryan." The whole article will amply repay careful perusal.

The author of the article on Highland Land Law Reform enters on an able and most sympathetic examination of the Report of the Crofters' Commission. The author is one of the few who seem to have properly grasped the idea expressed by the Commissioners in the "Township" scheme, which they recommend for the sanction of the Legislature. The proposal has met with disfavour, very much because it has not been understood by the critics. Opinions, the most various and

contradictory, have been expressed with respect to the scheme according to the standpoint from which it is viewed. "It has been stigmatised as retrograde, socialistic, and illusory. On the other hand, it has been denounced with equal vigour as timid and half-hearted." "It has altogether failed to satisfy the more advanced advocates of Highland Land Law Reform, and it has utterly disgusted the economists." The principle of the scheme the Reviewer puts in a sentence—"It recommends an individual occupancy of arable land with a common occupancy of pasture." The origin of the idea is neither new nor foreign; it "has been for centuries, and is still 'a reality in the habits of the people,' a reality which 'could not now be set at nought without arousing public sentiment and opposition.'" References in proof of the existence and practical operation of the Township system are made to the very interesting contribution by Mr A. A. Carmichael, which is appended to the Report of the Commission. "It thus appears," says our author, "that the organisation of the Highland Township, whatever the value of that organisation may be, is entirely indigenous—a product of the past life of the people, and an illustration of a deep-seated and far-reaching race characteristic." To the objection that a system involving "common occupancy" of pasture is retrogressive and inimical to individual industry, the Commissioners give the unanswerable reply "that pasture is indispensable to the small tenant in most parts of the Highlands and Islands, the soil and climate being such that he can never depend on cereal cultivation alone, either for rent or sustenance, while the areas requisite for the grazing of cattle, and especially of sheep, are so vast and the surface so rugged that numerous enclosures are impracticable." "Even Sir Kenneth Mackenzie, the kindest of proprietors, who would solve the problem by increasing the number of farms with individual holdings, must know that on his own Gairloch estate the cost of fencing the pasture ground of each small farm would be such as to render the scheme impracticable. The farms would need to be so large that the country, if the occupiers of these farms were the only inhabitants, would be desolate."

The Township of the past never possessed corporate existence in law. "The Township conceived by the Commissioners

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is one possessed of an acknowledged corporate existence ; it is an organism invested with a full legal recognition of the right to live." The Commissioners seek to justify their proposals on grounds of "social urgency and political expediency," but these proposals are also in full accord with the impulses of popular feeling as reflected in the verdict of speculative thought.

This remarkably able and opportune article concludes as follows :—

When we look back on the schemes of society conceived by the Commissioners, and compare it with the society now found in the North, we discover a contrast which is nearly absolute. In the Highland society of to-day, we have the extremes of inequality. On the one hand, we have enormous sheep farms, enormous deer forests, enormous properties; on the other hand, there is the "mingled multitude" which the Commissioners declare to be "so slenderly furnished with the means of life." Between these extremes there is scarcely any connecting link. But in the scheme of Highland society submitted to us by the Commissioners there is a regular gradation of classes. We have the cottar fisherman, the leasehold crofter, the small farmer, and the peasant proprietor, we have the more substantial farmer and the large farmer, we have fishing tenants and tenants of deer forests, and we have proprietors of all grades.

Such is the conception of Highland Land Law Reform developed in the Report. It is a conception which has originated in an intelligent study of existing organisations; a conception which is at once broad and statesmanlike, and, at the same time, just and moderate in its spirit; a conception which harmonizes both with the aspirations of the people and with the tendencies of the age; and, finally, a conception which, to the Highland crofter, is full of bright promise of a happy future, in which sloth has given way to industry, want to prosperity, and agitation to loyal contentment. The men whose deeds of fidelity to chiefs and to princes are so full of pathos, who have always been only too prone to place absolute faith in those whom they have regarded as their leaders—these men are still as true at heart, and are still as ready to be devoted in action, to the idea of law, and to the emblems of authority, and to the persons of rulers, as they have ever been. The peasantry of the Highlands have endured long, and they have endured well. Under "want and stripes" they have remained silent; and if, at last, they have spoken with courage and determination, they have spoken also—at least from their own lips and from the lips of those in whom they trust—with self-restraint and with moderation. Nor can we reasonably doubt, if just concessions are made to their demands and the means of self-help placed within their reach, that their industrial success in their own country will be as assured as it has been in foreign countries, and that their sterling worth will prove as substantial in the ways of peace as it has already proved in times of peril and on the field of battle.

W.

THE TORONTO CALEDONIAN SOCIETY.—An interesting demonstration was given by the Toronto Caledonian Society, in July, when to the number of 550, with pipers, bands, and banners, they made an excursion to the Falls of Niagara. It is said to have been the most successful ever enjoyed by the Society.

SUAICHEANTAS NAN GAEL; OR THE BADGES OF THE
HIGHLAND CLANS, IN GAELIC AND ENGLISH.

Buchanans.....	{ Braoileag, also Darach }	{ The Bilberry. The Oak.
Camerons.....	Dearc Fithich.....	The Crowberry.
Campbells.....	Garbhag an t-sleibh.....	Fir Club Moss.
Do.....	Roid.....	Wild Myrtle.
Chisholms.....	Raineach.....	The Fern.
Colquhouns.....	Braoileag nan con.....	The Dogberry.
Cummings.....	Lus mhic Cuimein.....	Cummin Plant.
Drummonds.....	Lus na Macraidh.....	Wild Thyme, the oldest.
Do.....	Cuilionn.....	Holly.
MacFarquhar or Ferguson,	Ros-greine.....	Little Sunflower.
and Farquharsons.....	Lus-nam-ban-sith.....	Fox Glove.
Forbes and Mackays.....	Bealaidh.....	Broom.
Frasers.....	Iubhar.....	Yew.
Grants, MacGregors, Mac-	Giuthas.....	The Scotch Fir
Kinnons, and MacQuarries		
Gordons.....	Iadh-shlat, Eithann.....	Ivy.
Grahams.....	{ Buaidh - chraobh, no Laibhreis..... }	{ Laurel, the Tree of Victory,
Hays.....	Uile-le.....	Mistletoe.
Macaulays and Macfarlanes	Muilleag.....	Cranberry.
Macdonalds, Macalastairs,	{ Fraoch..... }	{ Common Heath.
and Macnabs.....		
MacDougals.....	Fraoch dearg.....	Bell Heath.
Mackenzies and Macleans.....	Cuilionn.....	Holly.
MacLauchlans.....	Faochag.....	Lesser Periwinkle.
Do.....	Uinnseann.....	The Mountain Ash
Macleods, Gunns, and Ross.....	Aiteann.....	Juniper.
MacNaughtans.....	Lus Allabanach.....	The Trailing Azalia
MacNeills and Lamonts.....	Tri-bhileach.....	Trefoil.
Mackays.....	Luachair-bhog.....	Bull Rushes
MacPherson, Mackintosh,		
Macduffs, Macbeans,		
Shaws, Farquharsons,		
Macqueens, and many	{ Craobh nighban..... }	{ Boxwood. This is said to be
others, as belonging to		{ the oldest badge.
the Clan Chattan.....		
Do., Do.....	{ Lus na'n Crainseag, na Braoileag..... }	{ Red Whortleberry.
Menzies.....	Fraoch na Meinearach.....	The Menzies Heath.
Munroes.....	Garbhag nan gleann.....	Common Club Moss.
Murrays and Sutherlands.....	Bealaidh.....	Broom.
Ogilvies.....	Boglus.....	Evergreen Alkanet.
Oliphants.....	Luachair.....	The Bull Rush.
Robertsons.....	Dluth-fhraoch.....	{ Fine Leaved Heath. This is
Do.....	Raineach.....	{ said to be the oldest badge.
Roses.....	Ròs-mairi fadhaich.....	The Fern.
		Wild Rosemary.
Stewarts.....	Darach.....	{ The Oak; also Cluaran, the
		{ thistle, the present national
		{ badge. That of the Pictish
		{ kings was Rudh (rue), and
		{ which is joined with the
		{ thistle in the collar of the
		{ order.
Urquharts.....	Lus leth an t-samhraidh.....	Wallflower.

LAND LAW REFORM DEMONSTRATION AT DINGWALL.

ON the 2nd and 3rd of September two meetings are to be held in the town of Dingwall on the subject of Land Law Reform in the Highlands, which will inaugurate a new departure, and are certain to become historical. On the 2nd a Conference is to take place, at which delegates will be present from the various Highland Land Law Reform Associations in Great Britain, and representative men, from all parts of the country, who take an interest in the subject. Among those who have already intimated their intention of being present are Professor Blackie, Charles Fraser-Mackintosh, M.P. for the Inverness Burghs; Dr Charles Cameron, M.P. for Glasgow; Sir George Campbell, M.P.; Professor Bryce, M.P.; A. Cameron Corbet, late Liberal candidate for North Warwickshire; Dr Clark, candidate at next election for the County of Caithness; Dr Macdonald, late candidate for the County of Ross; Major Macleod, Eskbank; John Macdonell, barrister, London; Donald Murray, secretary of the Highland Land Law Reform Association of London; D. Cowan, secretary of Highland Land Law Reform Association of Edinburgh; the Rev. John Mactavish, president, and Bailies Elliot and Mackay, and Dean of Guild Mackenzie, vice-presidents of the Inverness Association; John Macdonald, merchant, Inverness; John Macpherson, Glendale; the "Brave Old Crofter," Kilmuir, Isle of Skye; J. Macgilchrist Ross, Coul Cottage, Alness; and Angus Sutherland, Glasgow. The Scottish Farmers' Alliance have also elected an influential deputation to attend the Conference; and so have the following Highland Land Law Reform Associations:—Lewis, Halladale, Strathy, and others in Sutherlandshire; the Caithness-shire Associations; Forres, Grantown; Lochalsh; Kilmuir, and other Skye Associations; Culbokie, Mulbuie, Resolis, Knockbain; Evanton, Milton, Portmahomack, Strathpeffer, Garve, Cromarty, and several others.

It is proposed to consider the future political programme and prospects of Highland Land Law Reform; to concert united action throughout the whole Highlands at the next General Election; to appoint a Consulting Political Committee for securing

suitable candidates, and ensuring united action in all the Northern Counties and among the friends of the cause everywhere ; to consider the propriety of starting an Independent Reform newspaper ; and such other subjects as may come up, and must be provided for, in connection with the great social question which is now moving the minds of all thinking men in this country.

At the public meeting on the following day, under the presidency of Professor Blackie, the following resolutions will be proposed :—

First, Moved by D. H. Macfarlane, M.P., and seconded by Charles Fraser-Mackintosh, M.P. :—

That, in the opinion of this meeting, the condition of the Highland crofters and cottars, as detailed in the Report of the Royal Commission, is discreditable to this great and wealthy nation ; and this meeting pledges itself to support the Highland Land Law Reform Association in its efforts to effect such changes in the Land Laws as will secure to the Highland people the right to live on their native soil under equitable conditions.

Second, Moved by J. Macgilchrist Ross, Coul Cottage, Alness, seconded by Dr Clark, candidate for the County of Caithness :—

That this meeting expresses its gratification that the Royal Commissioners recommend special legislation for the Highlands, in order to provide a remedy for acknowledged and flagrant grievances ; and is of opinion that a measure on the lines of the Irish Land Act, 1881, but applicable to the special circumstances of Scotland, will alone provide a sufficient remedy.

Third, Moved by Sir George Campbell, M.P., seconded by John Macdonell, barrister-at-law, London :—

That this meeting pledges itself to use its utmost power and influence to secure the return to Parliament of such men only as are known to be in full and thorough sympathy with the people on the great social question of Land Law Reform.

Fourth, Moved by Dean of Guild Mackenzie, Inverness, seconded by Major Macleod, Eskbank, Mid-Lothian :—

That this meeting approves of the Franchise Bill, introduced by Mr Gladstone, and passed by the House of Commons ; that it protests against the refusal of the House of Lords to pass the Bill ; and that it records its emphatic opinion that the power of veto possessed by the Lords is productive of much mischief when exercised in opposition to the deliberate will of the people ; and recommends such constitutional changes as will make this veto inoperative when any proposed measure is passed a second time by the House of Commons.

In addition to the movers and seconders, these resolutions will be spoken to by various well-known and influential Land Law Reformers and members of Parliament.

MISCELLANEOUS NOTES.

"THE HISTORY OF THE CAMERONS."—Just published, "The History of the Camerons," with authentic genealogies of the principal families of the name, to the present time, by Alexander Mackenzie, F.S.A., Scot., editor of the "Celtic Magazine," &c., &c., in a handsome volume of 494 pages, demy 8vo., printed in clear, bold old-faced type (small pica), on superfine thick, toned paper, Roxburghe binding, uniform with the "History of the Mackenzies" and the "History of the Macdonalds and Lords of the Isles," by the same author, has just been issued, and is being delivered to subscribers. The issue is strictly limited to 500 copies, at one guinea each (to subscribers); and 75 copies, demy 4to., at a guinea-and-a-half. The work embraces the history and genealogy of the family of Lochiel, from the earliest times to the present; as also under separate headings, of Erracht, Fassiefern, Glenevis, Worcester, Callart, Lundavra, Dawnie, Barcaldine, Inverailort, Cuilchenna, and several other of the minor branches of the Clan, with their marriages and other connexions. The portion of the work which has passed through the "Celtic Magazine" has been vastly improved, corrected, and extended. In addition, the volume will contain some 200 pages, which has not appeared in the Magazine. For any of the remaining unsubscribed copies, application should be at once made to the publishers, A. & W. Mackenzie, "Celtic Magazine" Office, Inverness.

THE KILLIN COLLECTION.—As we go to press we have received a copy of the Killin Collection of Highland Music, compiled by Mr Charles Stewart of Tigh-an-Duin. For the present we can only say that the work is tastefully prepared, and is replete with interesting lore, as well as the most charming Highland Music.

THE VICTORIA CALEDONIAN SOCIETY, BRITISH COLUMBIA.—A strong argument against the alleged sloth and want of enterprise of Highlanders, is furnished by the activity and conspicuous success of Highlanders abroad, and under circumstances which afford more scope and encouragement for the application of their energies. Their native buoyancy of spirit re-asserts itself when relieved from the pressure and depressing influences of their condition in their native land. A great gathering of the Clans was recently held, under the auspices of the Victoria Caledonian Society, British Columbia. One has only to read an account of the display on the occasion and the prominence of Highland names among the prize-takers, to feel quite assured that the Highlander is far from being "played out." His task-masters and traducers at home had better beware—

"The ancient spirit is not dead,
Methinks old times are breathing still."

A PIPER AND BAG-PIPES.—In Defoe's *History of the Great Plague of London* we are told how a piper, who lay drunk in the street among the dead bodies, was forked up in the usual way and pitched into the dead cart, pipes and all; but the fresh air and the jolting of the cart awakened him, and wondering where he was, he sat up in the cart and began to play with all his might and main, whereupon the carters fled in terror. The piper continuing to play, the people approached the cart, and saw the piper seated upon the dead bodies. He roared out, "Where am I?" "In the dead cart," was the reply. "But I am not dead, am I?" roared the piper, who being helped out, went about his business, doubtless a wiser if not a better man, and thoroughly sobered by his grim adventure.

CURIOUS VIEW OF "QUARTER."—A French officer at the Battle of Waterloo knew but one word of English, and that was "Quarter," and knowing the value of it, he determined to use it when the time came. It was not long in coming, for his horse was killed before the battle had raged two hours, and he soon found himself engaged with a gigantic 42nd man, whose English vocabulary was nearly as limited as his own, and who certainly had not the slightest idea of the meaning of the word "Quarter" in a military sense. The Frenchman soon found that he was no match for his antagonist, and he immediately commenced to call for "Quarter." "Och, och, intee," said the Highlander, "she's no' going to put you in quarters at all, but only shust in two halves, intee!"

A WARNING.—In the course of the present autumn, in view of the possible dissolution of Parliament should the House of Lords decline to pass the Franchise Bill, the constituencies are likely to be approached by all descriptions of would-be candidates, for the honour of sitting in the House of Commons. It would be well that our Highland friends should be on their guard against the blandishments of such political wooers, and that they should strenuously refuse to pledge themselves to support any candidate who does not give a "certain sound" upon the great social questions which must concern the interests of the Highland people.

ANALYSIS OF THE CROFTER COMMISSION.—The articles which have appeared in the *Celtic Magazine*, during the last four months on this subject, have been published in neat pamphlet of 80 pages, with an excellent life-like portrait of Mr Charles Fraser-Mackintosh, M.P., as a frontispiece. Price, 6d.; by Post, 7½d.; or in cloth cover, with gilt stamp, 1s.; by Post, 1s. 2d. It has been highly reviewed by the press, and is described on the very highest authority as the best and by "far the most accurate account of the import of the proposals" and recommendations of the Royal Commissioners which has yet appeared anywhere.

A LIBERAL CANADIAN HIGHLANDER.—A wealthy and influential Canadian, whose parents were born in Glenmoriston, in the County of Inverness, has placed an order of a hundred copies at a guinea each of the "History of the Camerons," just completed by Mr Alexander Mackenzie, editor of the *Celtic Magazine*. This splendid order is, we believe, unprecedented in connection with any work hitherto published either in or on the Highlands of Scotland. Half the number is liberally placed at the disposal of the author for presentation to public institutions connected with the Highlands, for which application should be made.

THE 79TH AT FUENTES D'ONOR.—At this battle, when the regiment was almost paralyzed by the fall of their adored commander, Colonel Cameron, the Major seized the colours, and calling out, "There are your colours, my lads, follow me!" The Highlanders at once rallied, and charged the enemy with the greatest success.